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ern Baptists have been concerned about their mission in the world. In my opinion, a good part of the tension that expresses itself in our annual meetings grows out of sincere

It is in this fellowship that the teacher, the pastor, the laity, and convention personnel — each, according to his particular point of view, finds

the freedom to express himself. I believe that the willingness to innovate (which increases the incidence of mistakes) is born of a sincere desire to carry out our mission in the

world. At times we have found partial answers and, as a result, called for a reorganization of our forces. At other times we have tasted success under circumstances which we assumed existed universally and, as a consequence, expected every church to "be just like ours." Sometimes, we discovered methods which seemingly were fail-proof and, long after their productivity had run its course, were contending earnestly "for and against." We have, on occasion, flowed toward poles like filings to a magnet. Sometimes we flowed far enough away from one another until hearing became a problem — speaking across that space was even more difficult.

derstood, is expressive of this concern.

We have come with an awareness that our nation (and our world) teeters on the brink of disaster. I can almost hear someone saying within himself: "The world has known crisis since Babel, so what's new?" And, he is right, but I believe the present crisis is different.

For instance, for the first time in the history of our nation there is no Christian consensus. Christian influence is at an all-time low. Law is no longer king — something called "sociological averages" has taken its place. During the span of my ministry my generation has largely turned its back on God and, in His place, enthroned things which the present generation couldn't care less about. And, oh yes, we moved from the country to the city and, in the process, lost our peace and when our children came along we had nothing really worthwhile to pass on to them. Some of us who had something worthwhile failed to transmit it under the cowardly fear of "alienating" our children and so we lost them anyway.

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**MEMPHIS, TENN. (BP)**—George W. Schroeder, Executive Secretary of the Brotherhood Commission of the Southern Baptist Convention for nineteen years, died Friday night, May 29, at Baptist Hospital here after an illness of almost one year. He was 57.

Services were held at First Baptist Church, Memphis, Sunday afternoon. Burial was in Pinckneyville, Illinois.

Schroeder retired a month ago as chief administrative officer of the Southern Baptist mission education agency here when his ill health kept him from his duties.

Under Schroeder's leadership, enrollment in Brotherhood units in Baptist churches climbed to a high of 634,685 in 1964. It's now 422,000.

Schroeder assumed the leadership of the Southern Baptist agency on January 1, 1962 as the third executive secretary in 43 years. He replaced Lawson Cooke who retired.

During the late years of his career, Dr. Schroeder said he had set three goals in life. They were to provide a suitable home for Brotherhood work, develop a challenging program for men and boys, and lead men into putting that program into practice. He accomplished all three.

Born and reared in Pinckneyville, Dr. Schroeder was graduated from Community High School in Pinckneyville in 1931. In 1945 he received a

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**NASHVILLE (BP)** — Contributions through the Southern Baptist Cooperative Program unified budget continued an upwards swing for the first four months of 1971, a monthly financial report from the denomination's Executive Committee disclosed here.

Cooperative Program gifts for 1971 increased 7.8 per cent, or \$747,786, over contributions for the same four-month period in 1970, the report indicated.

**Total Cooperative Program** contributions for the year reached \$10.3 million, compared to \$9.5 million in 1970, according to the report.

Giving through the denomination's unified budget during the month of April reached \$2.4 million, an increase of 6.52 per cent over contributions for April of 1970.

The 1971 budget adopted by the convention last year requires an income increase of 7.72 per cent for the year in order to meet the total operating budget plus capital needs that were not met in 1970. To meet the total 1971 operating budget, plus 1970 and 1971 capital needs, an in-

(Continued On Page 2)

After 60 years of community service during which it has graduated over 1400 nurses the Gilfoy School of Nursing, a unit of Mississippi Baptist Hospital, will close this year.

The last class of seniors will graduate Friday, June 4, at 5:30 p.m., at First Church, Jackson, according to Mrs. Mary Holyfield, director of the school. They will hear an address by the pastor of Wells Memorial United Methodist Church, Rev. Keith Tonkel.

On May 30, the Sunday preceding the graduation, the 28 graduating seniors will march into First Church in uniform for their baccalaureate service at 11:00 a.m. The pastor of First

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**BATON ROUGE, La.** — Rev. Troy Prince, pastor of the Southside Baptist Church, Baton Rouge for the past nine years, has resigned to accept the position as Executive Secretary — Treasurer of the Alaska Ranger of the Judson Baptist Association, Incorporated.

At the time of his resignation, he was also serving as a trustee of the Baton Rouge General Hospital.

Prior to his coming to the Southside

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**Wm. Carey College**

**Responsibilities of**  
**the Executive Secretary-Treasurer of Alaska Baptists** will include serving as editor of *The Alaska Baptist*, official journal of the Alaska Baptist Convention, and director of stewardship promotion and evangelism.

**Awards Doctorate To BMC President**

Edward Harold Fisher, president of Blue Mountain College, was awarded

During the time of his ministry at Southside Church, the total membership has grown from 701 members to 1346 members.

Sunday School enrollment has increased from 621 to 857, and during the same time there have been 368 professions of faith in Christ and 1000 people have transferred their membership to Southside congregation.

Total contributions of the church members have amounted to \$1,012,674. Mission contributions have been \$124,165. The church budget has grown from \$74,000 in 1962 to \$171,000 for the current year.

Two years ago a new sanctuary, seating 600, costing \$320,000 was constructed. This brings the total valuation of the church property to \$827,000. The pastor has been active in denominational affairs in Louisiana, having served on the Executive Board of the Louisiana Baptist Convention for the past four years.

He has also served as president of the Judson Baptist Pastor's Conference, Chairman of the Judson Association Missions Committee and as Presi-

A special meeting of the Mississippi Baptist Convention Board will be held June 8 for the purpose of hearing a progress report from the trustees of Mississippi Baptist Hospital as well as a request for approval at commitments for long-term financing in the construction of the new hospital facility.

**Dr. W. Douglas Hudgins**, executive secretary-treasurer of the Convention board, in making the announcement, said that the meeting had been requested by the trustees of the hospital and that it was approved by the Executive Committee of the Convention Board, **Dr. Earl Kelly**, Jackson, chairman.

**Dr. Robert L. Hamblin, Tupelo, is president of the Convention Board.**

The meeting will be held at 11 a.m. in the assembly room of the Baptist building in Jackson.

**SOUTHERN BAPTIST CONVENTION**  
St. Louis, Mo. — June 1, 1971  
By John B. Claunch

For most of us, the process of growing up is an exceedingly difficult and demanding pilgrimage. There are so

many pitfalls in the movement out of infancy into childhood and then out of childhood into adolescence and then out of adolescence into adulthood. In fact, one could say that the going gets rougher the further you move along this path. The thresholds of challenge seem, to rise higher and higher with each successive stage, and by all odds the most difficult passage of all to navigate is the one from adolescence into mature adulthood.<sup>1</sup> Because of this difficulty, we need all the help we can possibly get, and this is why the

parable of the prodigal son has come to mean so much to me. What we have here is a classic portrait of a young man at precisely this point in his developmental struggle. With mastery of insight, Jesus lets us "live in" to such a crisis and see from the inside what is involved in negotiating those turbulent rapids that separate adolescence and adulthood, and He did not tell this story just to entertain. He gave it to us for our understanding and appropriation. We would do well, then, to consider with great care this portrait of one man's growing up.

It is quite obvious at the beginning of the parable—that the younger son had little idea of who he was or what kind of world surrounded him. The

whole world around him was big and alive and full of beckoning promise, but his vision of it all was blurred and as yet indistinct. However, one thing was certain—this young man wanted to find things out for himself, and the first step toward this goal was to get away. He had to individuate, to discover where his family left off and his personhood began, and so he walked in one day and demanded his inheritance and his freedom and proceeded to separate himself from those human sources that had given him his life and sustained him.

Perhaps we should pause here a moment and ask just why the prodigal was moved to leave as he did. I do not think for a moment that any one thing is an adequate explanation

here. It was a combination of many complex factors that powered him "out of the nest," all of them rooted in the unfocussedness that is characteristic of this stage in life.

For example, I am sure there was an element of idealism here that age-old desire to go out and conquer the world and cover one's self in fame and glory. There was also probably some arrogance here, a sense in which "the squares" at home were rejected for a way of life he was sure he could create that would be infinitely more exciting. There also must have been a large dose of naive insensitivity, simply not realizing what he was doing to the feelings or the fortunes of the people about him. In

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## Nixon Panel Urges 'Aid'

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wise be educated at the general public expense," the 61-page progress report said.

The commission noted the various programs of federal and state aid to private schools that are being tested in state and federal courts and said that it is "extremely conscious of two basic and interrelated principles in this area:

They are (1) "that all children in the United States share equitably in the national resources available for education, and (2) that no public program be undertaken that will violate the constitutional prohibition against any governmental establishment of religion, or the guarantee of free exercise of religion."

The full and final report to the President will be submitted by March 3, 1972, a date set by President Nixon when he appointed the Commission last March, 1970.

## Former Mississippian -

(Continued from page 1)  
Church in Baton Rouge, he was Superintendent of Missions for the Lauderdale Baptist Association, Meridian, Mississippi.

Following a tour of the western part of the United States and Canada, Mr. and Mrs. Prince and their daughter, Deborah, will make their home in Anchorage, Alaska.

## Cooperative Gift - - -

(Continued from page 1)  
crease of 11.48 per cent will be required by December, 1971.

In addition to the \$10.3 million in

## Mississippians Participate In Lay Evangelism Schools

Houston, Texas, May 10-16, was the scene for a Lay Evangelism School, a part of Phase II in the development of a strategy to evangelize this nation using the laity as witness - evangelists. Two Mississippi Baptists partic-

ed leadership roles by directing two of the schools. Leon B. Young, superintendent of missions, Meridian, and Eugene Dobbs, pastor of the McLaurin Heights Baptist Church, Jackson, received their training for a leader-



Gil Stricklin directs Lay Evangelism School at Second Baptist Church, Houston, Texas. (Photo by John F. Havlik, HMB)

## Conniff Improving

Dennis Conniff, Jr., associate, Sunday School Department, Mississippi Baptist Convention Bd., and Church Building Consultant, who recently suffered a heart attack, is improving steadily and was to go home from Baptist Hospital on Sunday, May 30. He lives at 534 Witsell Rd., Jackson. Mr. Conniff will not be returning to work until September, however.

Cooperative Program contributions, \$17.4 million in designated gifts to specific Southern Baptist causes has been received during the year, an increase of \$918,058 or 5.4 per cent.

The combined Cooperative Program and designated contributions totals \$27.8 million, up \$1.6 million or 6.37 per cent.

## Kindergarten - - -

(Continued from Page 1)  
ses, conferences and interest groups on numerous subjects dealing with preschoolers.

The program will begin Monday afternoon at 3:30 o'clock with registration and viewing of exhibits to be held from 10:00-12:00 Monday morning. Adjournment is set for 3:15 p.m. Tuesday.



Barry

Souther

## Gilfoyle School Plans Reunion For All Former Graduates

Some 300 nurses from all parts of the state will gather in Jackson Saturday, June 5, for a reunion with more sentiment than is usually attached to such occasions.

All are graduates of the Baptist Hospital School of Nursing and the Gilfoyle School of Nursing. The school is closing its doors after six decades of community service. Its name was changed in 1954 to honor the hospital's retiring Superintendent, Mrs. Karenza Gilfoyle.

Graduates of the school are now employed in hospitals, clinics, and doctors' offices throughout the state, according to Mrs. Laverne Barnes, R.

N., president of the school's alumnae association.

The school has graduated over 1400 nurses since it was established in 1911 along with the hospital, and Mrs. Barnes said "I wish we could have all 1400 of them with us this week-end."

Some of the graduates will be on hand Friday, June 4, to witness the graduation of the last Gilfoyle class at 5:30 p.m. that day at First Baptist Church in Jackson.

The reunion itself is scheduled for the following day, Saturday, June 5, beginning with registration at 9 a.m. at Primos Northgate Convention Center.

As the alumnae register they will be given a special 264-page edition of the "Chart," the Gilfoyle School annual. This edition reviews the entire 60-year history of the school and was coordinated by Mrs. Jeanne Watson, of the Gilfoyle School, as editor, with historical research by Mrs. Mary Holyfield, director of the school.

A business session is scheduled from 10 a.m. to noon, including recognition of the oldest alumna, the one who traveled the longest distance to attend the meeting, the class with the most members attending the reunion etc. Paul J. Pryor, hospital administrator, will describe plans for a new \$25,000,000 hospital building.

A noon luncheon will follow. The scene of the reunion will then switch to Mississippi Baptist Hospital. The hospital administration will host a tea for the alumnae from 3 p.m. to 6 p.m. at its Progressive Care Unit. During this time, those attending the reunion may tour the PCU and the main hospital across the street.

## Wm. Carey Awards - - -

(Continued from page 1)

The school's annual Commencement Day ceremonies held at 5:30 p.m. in Thomas Fine Arts Auditorium. One hundred and ninety-two seniors received bachelor degrees during the service. Earlier in the day Dr. Dudley Wilson, pastor of Northminster Church of Jackson challenged the graduates in the baccalaureate service.

Another highlight of the day was the dedication and official opening of the new W. R. Fairchild Education and Psychology Building.

Dr. J. M. Ernest, vice-president of Carey, read the citation honoring Fisher on the occasion of his receiving the Doctor of Laws degree. President Noonkester presented the academic hood. The tribute read as follows:

"Dedicated to the precept that education is one of the most important bases for the good life, Edward Harold Fisher has devoted his entire adult life. In recent years this conviction has been strengthened by his involvement in Christian Higher Education - the epitome of education in its most noble form.

"Recognized as an authority in his field by local, regional and national organizations, President Fisher has been named to innumerable posts in organizations of great responsibility and respect. In 1965 his administrative ability, his devotion to education, and his Christian commitment were coveted by the Board of Trustees of Blue Mountain College and he was named president of that institution. Since assuming the post, he has served as president of the Mississippi Foundation of Independent Colleges and is president-elect of the Southern Association of Colleges and Schools.

"The Board of Trustees is honored today to present to Edward Harold Fisher, in recognition of his consistent, dedicated, and effective contribution to the cause of Christian Higher Education, the honorary degree of Doctor of Laws. For his personal qualities of integrity, industry, Christ-likeness, and service we are happy to make this presentation."

## "Old Fashioned Singing School" Planned At MC

The second annual "Old Fashioned Singing School" will be held at Mississippi College June 10-12.

Dan C. Hall, director of the Church Music Department, said that the success of last year's school was a primary factor in scheduling another one this year.

The school is sponsored jointly by the Music Department and the Fine Arts Division of Mississippi College, of which Dr. Jack Lyall is chairman.

The faculty will be composed of Mr. Hall; Dr. Lyall; Billy Trotter, Ralph Carroll and John Johnson, all assistant professors in the Music Department of the College; Rev. Maurice Clayton, pastor of Hillcrest Baptist Church and Dr. Bill Causey, pastor of Parkway Baptist Church, both of Jackson.

The school is primarily for volunteer song leaders, church pianists and organists, pastors and untrained choir members.

Mr. Hall said that pastors were especially invited to attend, as they could learn how to improve the congregational services, simplified orders of services, how to lead singing, how to sing, read music and plan and utilize special music.

The school will begin at 9:00 a.m. Thursday and adjourn at noon on Saturday.

## Last Gilfoyle School - - -

(Continued from page 1)

Church, Rev. Larry G. Rohman, will preach the baccalaureate sermon and also will take part in the graduation ceremony on June 4.

Zach T. Hederman, president of the board of trustees of Mississippi Baptist Hospital, will bring greetings from the board to begin the graduation program.

Dr. Albert L. Meena, chief of the hospital's medical staff, will bring greetings from the medical staff. Paul J. Pryor, administrator of the hospital, will introduce Mr. Tinkler as the featured speaker.

Diplomas and pins will be presented by Mr. Pryor and by Mrs. Holyfield, and special awards also will be made. Each year the student with the highest scholastic average is presented the Balfour Award for academic excellence. A B. S. U. key is presented to the person, selected by student vote, who has most clearly exemplified the principles of Christianity in her daily life. A student council award is given to the student who is voted by the students, faculty and nursing personnel as the best all-around student.

Mr. Rohman will deliver the invocation, and Rev. Gordon Shambarger, hospital chaplain, will give the benediction. The processional and the recessional will be played by Mrs. Jack Harding, Jr., organist.

Participants will include Mrs. Helen Jackson, instructor at the school, who has been sponsor of the class since they were freshmen; Mrs. Billie Carroll and Mrs. Doris Bryant, instructors; Mrs. Katherine Cain, health nurse; Miss Kathy Bearden, the hospital's director of activities, and Mrs. Jeanne Watson, student activity director.

In connection with the graduation, a "homecoming" is scheduled at Primos Northgate Convention Center Saturday, June 5, from 9 a.m. to 3 p.m., for all graduates of the Gilfoyle School of Nursing. Mrs. Laverne Barnes, alumnae president, said well over 200 are expected to attend the event.

## Brotherhood's - - - - -

(Continued from page 1)

Bachelor of Arts degree from Southern Illinois University at Carbondale and a Master's degree a year later.

Schroeder began his Brotherhood experience as a Brotherhood member in a Baptist church.

In 1940 he was employed as director of Brotherhood work for Illinois Baptists, a post he held for six years before joining the Brotherhood Commission as an associate secretary.

Internationally, Dr. Schroeder worked actively in the men's section of the Baptist World Alliance, ultimately serving as leader of its Men's Department. Schroeder was prepared to leave for Tokyo last July to lead a meeting of this group when he became ill.

A writer for a wide variety of national religious journals for the past twenty years, he also wrote two books, Brotherhood Guidebook and You Can Speak for God.

Brotherhood Guidebook represented the first effort to describe in book form the operating principles of Brotherhood work in a Baptist church. It was published in 1949. The other book was written in 1956 to inspire Baptist laymen to share their Christian faith with others more readily.

During his early years in Memphis, Dr. Schroeder was a member of Eudora Baptist Church. Later he became a member of First Baptist Church.

An active member of the Memphis Kiwanis Club, he was also a Mason and a member of the Scottish Rite.

Dr. Schroeder left his wife, Mrs. Lorraine Schroeder; a daughter, Dr. Harriet Schroeder; two sons, Dr. George T. Schroeder of Little Rock, Ark., and Dr. Lawson L. Schroeder of Batavia, N. Y.; his mother, a brother, and two sisters.

## Bates Speaks On "... Consider Our Mission"

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Another thing deepens the crisis for us: We reared a generation of Baptists who are almost totally ignorant of our doctrines. This, in my lifetime - so, I must share the blame.

And to that, this: The sense of decency in our land, which produced a corresponding sense of guilt, is gone.

And this: The pastor is no longer thought of first when a crisis arises in the home. The doctor, psychiatrist, marriage counselor, or, even Dear Abby is called upon before the pastor.

And this: Many pastors and churches are sick of each other and this carnal nausea has turned many of our church-houses into nothing more than irrelevant grandeur.

What shall we say to all of this? How shall we bring this continuing concern to bear upon the crisis?

If we should ask John Bennett, editor of the book, "Christian Social Ethics in a Changing World," he would say: "The church is sent into the world to transform the institutions and structures of society. The status quo is not providentially ordained. If some political party proposes to do the most for mankind, the church ought to openly declare itself in support of that party." He is not clear about who is inside or outside the circle of salvation.

Ask another and he will say the Christian witness need not be verbalized in order to make its impact upon the "worlds" of labor, leisure, education, government, and even ecclesiastical institutions.

In direct contrast others insist that "one never evangelizes until he stands directly before the heart's door of a sinner and clearly confronts him with the Gospel of Christ."

"Still others insist that we must produce a climate conducive to winning the world. If we do not lay down our lives in service to a needy world

our declaration of the Gospel will fall on deaf ears.

And, if this were not enough, we have found ourselves spending precious time debating whether it is the task of the individual Christian or the organized church to be responsible for evangelizing the lost. Some say it is the responsibility of the individual; others say it is the responsibility of the organized church. Some have compromised and said: "Personal evangelism is the responsibility of every follower of Christ, whereas mass evangelism is the primary responsibility of local churches and gifted evangelists. Both individuals and churches in all they do should endeavor to make such an impact upon the world that people will listen to the gospel when it is proclaimed."

My concern has been to find a way to consider our mission in the Spirit of Christ rather than in the spirit of the times. Is there some way to look through His eyes and view in His Spirit our mission. I think there is. True to the promise of our Lord that "when the comforter comes, He will cause you to remember every thing I have told you" (John 14:26). Matthew tells us: "And when He saw the milling mob, His heart was moved with pity for them, because they were tired and scattered like sheep without a shepherd. Then He said to us, 'The harvest is plentiful, but the reapers are scarce. Pray the Lord of the harvest to send out reapers to his harvest field'" (Matthew 9:36-38).

If, in addition to all we have done and are doing, we could take a look at the present world crisis through His eyes, I believe we would find a true channel for our concern and a new understanding of our mission.

I. For one thing, He reminds us of the ownership of the harvest.

"The harvest is plentiful, but the Lord of the harvest has made it so."

It was my good fortune as a boy to live in the home of a farmer uncle

who taught me the first lesson of the harvest. We had broken the land and prepared it for planting and, planted it. I wanted to see it come up, and ripen for the reaping the next day. I wanted to know what we could do to hasten the day. He said to me in his rustic backwoods way "Remember son, you can't make nothing grow! Only the good Lord can do that!"

I remember that farmer uncle to night and when I am told that if the church does not lay down its life in service to a needy world our declaration of the gospel will fall on deaf ears.

It is true that at the heart of most of our problems is our unwillingness to serve in the Spirit of the cross but, hear me tonight, the harvest is the Lord's. It is ready for the reaping. Never has the ratio between readiness and reapers been so great. The harvest is everywhere, the whole world around, ready.

I like what Ernest Campbell said recently. In a sermon on the tower and the king going to war he said: "None of you would be so stupid as to plan a building unless he could finish it or start a war he could win. Well, neither would God! He has the means to win and He means to win!"

In the midst of the plastic dance of circumstance, our God has prepared a harvest the proportion of which staggers the mind. No question about it, the harvest is ready.

There is more emptiness, loneliness, uncertainty, despair, and hopelessness in our world than perhaps even before. That's the harvest. ... crisis in innumerable lives all over the world.

II. Our Lord speaks also the Father's option in view of the harvest.

"Pray that He send."

This leaves no room for the "amateur providence" notion about who is to go. The choice is not ours concerning the person or the place.

I want to pause here and express my gratitude to God for having led us to provide six seminaries and mission leadership with vision enough to plan to reap the harvest both at home and abroad. It is my personal hope that we can scotch any talk, if such exists, of cutting back on any phase of our mission outreach.

We have laid our plans in faith, believing and expecting that the Lord of the harvest would exercise His option and send forth into the harvest His laborers. And, He is doing so! Wherever Christians gather, he is moving by His Spirit to thrust out those whom He chooses to send. Some of you come to this meeting tonight under the burden of a call to go. When you stand up to preach next Sunday, you will preach to some with whom He is dealing in a special way. They will be there, maybe standing in the pulpit, with no longer a reason to stay in the pastorate, at home but a hundred reasons for going into the harvest fields afar waiting to be reaped. And what is the key to all of this?

III. You wouldn't believe it. You will say, "It's all well and good, but it's too idealistic and impractical." And yet, the only order the Lord gave is this: "Pray."

The key to the whole missionary



First, Houston, Gives Pastor Trip To Holy Land  
First Church, Houston, Miss., recently presented Pastor and Mrs. Harold Halcumb with a trip to the Holy Land. Shown in the picture are Deacon Chairman Bennett Blanton, left, and Treasurer Byrl Miller, right, as they presented the check to the Halcombs. The trip, to begin July 5 and end July 22, is being directed by Bryan Tours of Jackson. The Halcombs will leave Washington for 18 days touring Europe and the Holy Land. They will visit London, England; Rome, Italy, Lucerne, Switzerland; and Madrid, Spain, in addition to Jerusalem and other cities and places in the Holy Land.



# Sermon: "The Challenge Of This Hour"

(Continued from page 1)

asking for his share of the inheritance at that moment, he was saying in effect to his father: "I wish you were dead and this were your funeral day and the estate were being divided." He also was pulling a third of the capital out of the family enterprise and thus reducing its effectiveness. However, my guess is that the prodigal was not even aware of these waves that he was making. As is typical of adolescence, he was so preoccupied with himself and his simplistic visions of grandeur that he bulldozed through without even noticing how his actions were affecting those around him.

It was a combination, then, of many factors that propelled him to move away from home, and he lost no time going to a place designated simply as "the far country." And there he collided head-on with the realities of a world about which he knew very little. Paul Tillich used to define reality as that which one "comes up against," that stubborn otherness of things that exist outside our wishing or creating. Reality is what I have to adjust to because I find it will not adjust to me. If I try to walk into a wall five times and each time am refused passage, the call of reality is to adjust to that fact and start looking for a door. Well, coming up against certain things he had not created is exactly what the prodigal did in the far country, and before he knew it his whole inheritance was gone, and instead of having beaten the System, the System had beaten him. To use a word that was popular in theological circles a few years ago, the prodigal's collision with reality "demythologized" him; that is, it stripped him bare of those romantic illusions he had had of himself, and unmasked the truth for him and all the world to see. There, in the humiliation of a pigsty, this Jewish lad is described as "coming to himself"; that is, beginning to see the shape of his being in sharper and sharper focus. In such a process, the whole world of images out of which he had lived up to then were called into question. His youthful idealism — the idea that he had no limits and could do anything — had been shattered. He also saw the fallacy of the arrogance that had rejected home so totally and been so sure he could create something better. The life style that he had been so anxious to leave looked very different to him from the perspective of the pigpen, as he remembered home and the family and the hired servants, and how they all lived in plenty. Then, too, his monumental insensitivity was painfully brought home to him. What he had done to his father, yes to God and all of life, was now no longer blurred, but there before him clear and distinct.

In a word, the prodigal suddenly found himself stripped of the fantasies of childhood and face to face with realities of his being, and that is always a surpassingly crucial moment in the pilgrimage of any self. When you realize you are not perfect but have real limits and weaknesses, this is a terrifying discovery, and much depends on how you respond to such a crisis. The prodigal did what most people do; having finally glimpsed his real condition, he went into a real depression and made haste to try to give himself away, to turn his personhood over to some external authority. He decided to go back and try to get on as one of his father's hired servants. In effect, he wanted to do "an about-face" on the tract of his developmental pilgrimage, and move back to the dependence of childhood rather than forward to responsible adulthood. Having discovered he was not everything, he concluded he was not anything and beat a hasty retreat.

But in this effort the prodigal was fortunate beyond measure, because he had a father who knew what maturity was all about and also knew how to facilitate its emergence. Remember now, this was the father who had been wise enough to let the prodigal go in the height of his rebellion. All through his life, I am sure, this father had tried to teach his son from without, but he was sensitive enough to recognize the moment when the boy was no longer willing to learn that way. Now he must experience for himself — most probably through suffering — what he refused to be taught by another. And in that moment the father resisted the

temptation to be overly protective, and turned the boy over to that great teacher called Life. It was there he learned what he refused to be taught; namely, that the world was limited and imperfect and not a superman. Yet, as he came limping home that day, the father realized in a flash that he had learned this lesson, and with great skill proceeded to finish the delicate process by which the prodigal would come to his true self. You are familiar with how he ran to meet him and embraced him, and heard him blurt out the words of confession and pleaded with his father to allow him to become a little child again and live as a simple hired servant. But the father would hear nothing of such a suggestion! In effect, by calling for the robe and the ring and the shoes, he took the prodigal by the shoulders and turned him completely around and faced him again toward adulthood rather than childhood. All this paraphernalia that the father called for were actually symbols of sonship and partnership in the family enterprise. The father was thus saying: "You must not go back to the helplessness of childhood. You were not born to be a slave; you were born to be free, a son of the manor house, meant to be a collaborator with me and a responsible partner in the destiny of this family. I challenge you to take what you have learned in the far country and what I am telling you now and grow up. Put away the simplistic notions of childhood, whatever they may be, and become a man, my son!"

Right here is the crucial "rite of passage" between adolescence and maturity, and it consists of two things: one, coming to terms with one's limits, with the outward perimeter of one's real being; and then, within those limits, exercising the power one has in responsible freedom. Both of these steps were involved in the prodigal's fully "coming to himself." It started back in the pigsty when he faces up to and accepted the true boundaries of his being, but it was not completed until there with the father he also accepted the strength within those limits and resolved to begin to use it responsibly and not as a hired servant. This is what the prodigal had to go through in putting away childish things and becoming a man, and this is why the story has come to mean so much to me. It sets forth as clearly as anything I know this whole tricky process of growing up and negotiating entrance into maturity, and since we are all bound up in the necessity to do this, such a story can be a tremendous help.

However, this evening, instead of applying this parable to individual maturity, I would like to focus it in another direction, and use it in on a framework of talking about the condition of our nation just now and what the Church is called to do in this hour.

There are many reasons for choosing to apply this parable in what may seem to be an unusual way. As we are gathered here tonight, we do represent the largest single Christian denomination in America outside the Roman Catholics, which means we have a significant responsibility to our nation. More than that, however, is the precedent of the Biblical evidence and the fact that the God of this book is depicted as being passionately concerned with history and what happens to the nations. This is why the prophets of the Old Testament were almost exclusively concerned with the affairs of Israel — her condition, her direction. Their concern for the nation and their concern for God were inseparably bound up together because they knew that what happened to the one was of great significance to the Other. This is also why Jesus can be seen weeping over Jerusalem, the capital city of His beloved homeland, because "she did not know the things that would make peace" and was headed for calamity. Standing in this sort of tradition, we Southern Baptists cannot help but be concerned for our national life, and for that concern to mean anything, it must be coupled with insight into where we are as a nation. The genius of the Old Testament prophets was not so much their foresight as their insight; that is, they say deeply and perceptively into what was going on in the present, and thus saw the implications resident there for the future. Sam Keen defines a wise man as one who knows what time it is in his life, an in this sense the prophets

were wise — they knew better than most exactly what time it was in Israel's national life and what this demanded of the people of God. This sort of insight is exactly what we need just now as Christians in America, and I think the parable of the prodigal son can help us here, for it provides us with a frame of reference if we are willing to look at it that way.

What I am suggesting is that in terms of national development our country stands today where the prodigal stood in this parable, and what he went through in trying to grow up is what we are in the midst of just now. Please realize that as far as nations go, we are still very young. We will not even be two hundred years old until 1976, which means that we are just now moving out of our adolescence toward maturity. I could go on to suggest that World War II was the moment in our history when we gathered up our inheritance and left home, and the twenty-five years since then have been momentous ones indeed, leading us finally to a far country called Vietnam, where the many experiences of our history have all seemed to culminate in a painful "coming to ourselves" nationally.

How did we ever get into all this complexity? What prompted us to leave the simplicities of our childhood years? The answer to this question is the same as it was for the prodigal, namely, a whole combination of reasons, some good, some bad.

For example, our involvement in the wars with Germany and Japan and Korea and even North Vietnam have had an element of positive idealism in them, in that we were attempting to side with downtrodden people and keep some tyrannical force from overrunning and dominating them. I have a good friend who feels that Roosevelt and Truman and Johnson were all "Christ-figures" in getting our country to intervene in foreign places to protect the freedom of other people, and while this may be overstating the case, there is nevertheless a real kernel of truth here. The same idealism that called the prodigal out of the nest is what called young America out of the isolation of her childhood.

By the same token, there also have been evidences of arrogance and insensitivity in our behavior as there were in the prodigal's. We have become somewhat messianic in thinking we had to police the whole globe and get involved in every conflict in every country. We also have been insensitive to many of the forces at work in the world, particularly the emergence of new nations of colonialism. We have tended to see every issue since World War II simplistically as a struggle between Communism and anti-Communism, and as strategic as this contest may be, it is not the only dynamic alive on the world scene, but we have been slow to realize that.

What I am saying is that America moved out into the far country for the same mixture of reasons that propelled the prodigal, and what happened to him there is what has happened to us. In a word, we have experienced a demythologizing in the last twenty-five years, where our illusions have been stripped for us and our limits and weaknesses laid bare. What have these last two and one-half decades been if not a painful coming to ourselves in terms of our national identity?

It is absolutely essential to realize just how naive and innocent this country used to be about itself and its heritage. I grew up in the 1930's believing that America had no faults. Our nation was depicted to me as having been founded by God — fearing, freedom-loving people, and that we have developed from virtue to virtue without ever harming anyone, always siding with the right, never having started a war and never having lost one. In this, I think, I was pretty typical of our whole nation, and what a collision it was to have these myths of innocence shattered. I think it began with the dropping of the Bomb on Hiroshima and Nagasaki. Even though elaborate rationalization was given for this action, the fact remained that it was America who ushered in the Nuclear Age, and is still the only nation to have dropped an atomic bomb on whole cities. And such an action was hard to reconcile with those childish images of pure goodness. A second agent of demythologizing was the civil rights movement of the 1950's. This one hit me right between the eyes, for suddenly I had to face up to the fact that all of this idealism about "the American Dream" had been empty rhetoric when it came to black people. We really had not tried to include them in the ideal. I still remember how shocked I was to find that at the moment Thomas Jefferson wrote the famous words of the Declaration of Independence about all men being created equal and having inalienable rights to life, liberty and the pursuit of happiness, that he was himself a slave owner, denying in practice the very precepts he professed so eloquently. For a whole generation of us, the civil rights movement called into question the whole fabric of American idealism. And finally as a climax has come the Vietnam struggle. More than anything else it has made

us aware of our limits, of the fact that we cannot do everything everywhere at the same time. We are not omnipotent. It also has cast shadows on our real motivation, and caused some people to wonder if we do aspire to be a new colonial power and really want to dominate the globe. In short, the way we always have thought of ourselves has been profoundly shaken by what has happened in the last twenty-five years, and just like the prodigal, we as a nation find the innocent images of our childhood shattered all around our feet.

Now the crucial question becomes: where do we go from here as a nation? How will we respond to this crisis of "coming to ourselves" nationally and being stripped of illusions? In my opinion, we have three alternatives. We could ignore the disclosures that have come to us in the last decades, and go on living with the childish fantasies that we are perfect and have no weaknesses or limits. In my judgment, the radical right-wing forces in the country are encouraging us in this direction, for they label as treason any criticism of America or acknowledgement of limitation. The second alternative is at the other extreme, and that is to become so shattered by our faults and limits that we pull back into ourselves and have a national nervous breakdown. And again, in my opinion, the radical left-wing forces are encouraging us in this direction with their total condemnation that charges America as being absolutely corrupt. The third alternative is to do what the prodigal did; namely, to accept our limits, and within those limits to begin to exercise our strength in freedom and responsibility, and to come to this conclusion, our country needs the ministry of the Church as never before. It is the high calling of God in Christ Jesus just now for the Christian community to act out the role of the father in this parable and lead our nation in maturing. It would be suicidal if we try to ignore our limits and go on trying to police the whole world. At the same time, it would be tragic indeed for us to retreat back into a neo-isolationism and deprive the world of the role we have been gifted by God to play. The Church must speak out against both of these extremes, and point rather to the two-fold secret of maturity; namely, the embracing of one's limits, and within those limits, the exercise of one's power. Our country is most emphatically not a world messiah called to dominate everything, but neither are we a hired servant. We are a "son of God" in the family of nations; we have real limitations, but within those limitations great responsibilities for the use of po-

Thursday, June 2, 1971



## VBS Workers' Clinic Held At East Morton

On May 4 a meeting was held at East Morton Church for workers who will serve in the Bible school program to be sponsored by Scott County Association (Rev. Holmes Carlisle, superintendent of missions) and East Morton Church (Rev. Cecil Pumphrey, pastor). Last summer East Morton conducted a five-week Bible school at Chapel No. 1. This summer they plan a school for each of the three chapels sponsored by the church.

On program at the clinic were Mrs. Helen Spelman; Mrs. Holmes Carlisle, general director for the summer program; Rev. Andrew Foster, Home Mission Board missionary to agricultural migrants, who spoke on "The People We Serve"; and Dr. Foy Rogers, director, Cooperative Missions Department, Mississippi Baptist Convention Board.

Thirty-five workers have been enlisted for the VBS program June 14-July 16. Directors of schools at the three chapels will be Mrs. Barbara Hughes, Mrs. Brenda Thrash, and Miss Susan Shoemaker.

Workers present at the clinic were from East Morton; First, Morton; Branch, and Pulaski, (Scott) and Leesburg and Rehobeth (Rankin).

## Ninth Annual Pastors' Conference Set At New Orleans July 12-16

The ninth annual Pastors' Conference will be held on the campus of the New Orleans Baptist Theological Seminary July 12-16, 1971.

The conference, which will feature studies in the Old and New Testaments, discussions, lectures, and sermons, will also provide time for library study and fellowship for those who attend. Of special interest to pastors' wives who come with their husbands will be daily sessions led by Mrs. Marjorie C. Rowden, director of public relations at William Carey College, Hattiesburg, Miss., and a former missionary.

Therefore, my challenge to all of us this evening is to be to our beloved country what the people of God and the spokesmen of God have always been — facilitators of maturity. Read carefully the words of prophets like Isaiah and Jeremiah and see how they spoke to the nation and warned again and again for her neither to overreach in arrogance or underreach in apathy, but to be herself, the unique entity God had made her to be and wanted her to become. This is what we are called to do in our day — to be to America what the prophets were to Israel and the father was to the prodigal.

This is the challenge of this hour. God help us as the Body of Christ to fulfill it. God help our nation if we fail — both her and Him.

Dr. Landrum P. Leavell II, pastor of the First Baptist Church, Wichita Falls, Texas, and president of the Southern Baptist Pastors' Conference, will bring the message in the worship hour each evening.

Dr. Leavell was pastor of churches in Mississippi before going to Wichita Falls.

Speaking at the Wednesday morning session will be Dr. Alton Ochsner, Sr. of New Orleans, president emeritus of the Alton Ochsner Medical Foundation.

To register for the conference (no fee required) or for further information, contact Dr. J. Hardee Kennedy, 3339 Gentilly Boulevard, New Orleans, Louisiana 70126.

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## Mississippians Graduate At Southern Seminary

LOUISVILLE, Ky. — Five Students from Mississippi received degrees during the May 1971 commencement at the Southern Seminary here. James A. Atchley, son of Mr. and Mrs. R. A. Atchley now of Cherokee, Ala., but formerly of Burnsville, was awarded the Master of Religious Education degree. Franklin Gibson Eubanks was presented the Master of Divinity degree. He is the son of Mr. and Mrs. E. F. Eubanks of Ruleville. Neil Riley Green, daughter of Mr. and Mrs. Howard L. Green of Hazelhurst, received the Master of Religious Education degree. Victor James Payne, son of Mr. and Mrs. Gordon V. Payne of Lucedale, was awarded the Master of Divinity degree. Bonna Fay Whitten Stovall, daughter of Mr. and Mrs. Bonler Whitten of Corinth, was granted the Master of Divinity degree.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### The Problem Of The Eight Cent Stamp

Your editor has a small collection of stamps. Serious collectors would scoff at it, and it actually has been inactive for several years, but it does have some interesting specimens of stamps of 25 to 50 or more years ago, and it is a pleasure to browse through it once in a while, if only to see the changes that have been made in U.S. postage.

The collection includes a few samples of "penny postal cards" and of the "2 cent" stamps which used to carry a letter anywhere in America. I believe that there also are some "15c Special Delivery" stamps, and others that are very interesting. One can follow the changes in postal rates simply by watching the changes in the price of the stamps.

Now we have come to the "8 cent" first class letter stamp, the "11 cent" airmail, and the "60 cent" special delivery. Of course they had to come, for the spiral of the economy has made them necessary, but one is tempted to feel that letter writing has become somewhat of a luxury.

Perhaps we would not object too much if the service had really improved as much as has the cost. In some ways, at least, this has not happened. It does seem, for example, that the system could carry a book from Jackson to Memphis in less than 10 days, or a book at first class postage rates in less than five. After all it is only four hours to six by mail truck from Jackson to Memphis.

We are not unmindful of the avalanche of mail which has fallen upon the postal system in this modern day, and we sincerely are grateful for

the work of our postmen. They are dedicated, hard-working men, who are dealing with a difficult problem. We do hope that the new "business-methods" plan for directing the postal system, are going to bring some relief to the problems in the service. We are of the opinion, that the people may halt some of it by deciding, for example, that they can't send as many Christmas cards, and perhaps some other types of mail.

If, however, you feel that you have problems with the "8 cent" stamp for your letters, or the "6 cent" postal card, then you need to sit for a little while in the chair of the editor of a publication which uses second class postage.

While first class postage has gone up about 33 1-3%, the proposed increase for second class users is 25%, and, if one proposal is carried out, the increase will be far larger than that. If the suggestion that a per-piece rate of 1 1/2c be added to the other postal charges, the postage of the Baptist Record, as a sample non-profit publication, could go to as much as \$100,000 per year. Of course, the proposed increases are spread out over 10 years, but they still can be disastrous to many publications, and especially weeklies. Our own increase under the May 15 set-up is about 25%, but the plan is for rates to be stepped up each year until the ultimate increase is reached.

Let someone say that we are not paying for the postal service we are getting now, let it be remembered that

the theory in America has been that non-profit publications, (not just religious publications, but also those in the fields of education, medicine, fraternal work, etc.) were rendering a service to America and their work should be subsidized by lowered rates.

Also, it should be remembered that while the rates are low, the system actually requires that much of the handling of second class mail be done by the mailer. For example, all Baptist Records are classified by zip code and are sacked with not more than one zip code number to a sack. We use more than 400 mail sacks a week. The Baptist Records are taken in these sacks from the printer directly to the truck dispatch area in Jackson, where they are placed in the proper truck. The first time the papers are handled individually by the post office is when the workers in the post office of destination, open the sack with its zip code, and distribute the papers to the proper carrier. Therefore, the handling of second class mail is very much unlike first class, where every piece has to be handled individually two or more times.

We are not objecting to an increase in postal rates, for we expect to pay our share of mail costs. If the percentage increase were only the same as first class we would say nothing. However, if the rates which are proposed actually are put into effect, many publications simply will have to cease publication.

It is very doubtful if subscribers would be willing or able to absorb postal rates that amount to several hundred percent increase, and we sincerely hope that a change will be made in the proposals. Hearings are now underway on the matter, and it is hoped that the plight of the non-profit publications will be seriously considered. Press associations are representing the publications in trying to make clear at the hearing what the confiscatory rates will do to the publications.

However, even if the heavy proposed rates are reduced somewhat, we still are sure that we face postal increases. Indeed, that which we already have had started on May 15, can increase our costs, \$3,000 to \$5,000 per year. Also paper costs went up about \$2500 per year on April 1, and another similar increase is predicted in a few months.

Your Baptist Record staff and publication committees are studying the whole matter, seeking ways to secure the funds to meet the costs of publication. Pray for us as we face these problems.

### The Lost Day

Several readers in the past few months have sent us copies of the article "Computers Discover 'Lost' Day." This is a report from a man in Baltimore, Maryland that scientists at the government test center at Green Belt, Maryland, had, on their computers, found a "day missing in elapsed time." It was reported that the "missing day" occurred just at the time when the Bible says that Joshua asked God to make the "sun stand still."

It is a thrilling story, and is most exciting if it is true. However, when we first heard it, and received a copy, we asked a fellow editor in Baltimore, to check it out with the man in Baltimore who is reported as giving the report. Also we wrote to Christianity Today in Washington asking them to check it

with government officials since Green Belt, where the computers reportedly found the historical event, is a government agency, not far from the Capitol. Neither of those was able to get a confirmation of the story. Even the man who first reported it was hazy as to where he got the information. No where can positive confirmation be found that the story is true, and that the incident concerning the computers actually occurred.

We hope that computers will find this "lost day," and it is probable that someday they will. When they do and it is confirmed we will be publishing the story. The present one, however, has not yet been confirmed. If somebody actually had this experience, we cannot find out who it was.

#### NEWEST BOOKS

### 1971 Bible School Materials Rich In Variety

VACATION BIBLE SCHOOL MATERIALS FOR 1971 (Convention Press) are rich in variety! The following list is a sample of the attractive and well-written materials that have been prepared for teachers and pupils in Bible study this summer: ADMINISTERING A VACATION BIBLE SCHOOL by A. V. Washburn; VACATION BIBLE SCHOOL PLANBOOK 1971 by Arthur Burcham; VBS JOINT SERVICE BOOK, 1971; LEARNING FROM JESUS, leaflet for parents; GOD'S PLAN FOR ME, a message for parents of older Preschoolers; DISCOVERIES IN GOD'S WORLD, Teacher's Guide for use with Preschoolers, Mission Series; GOD LOVES ME, Teacher's Guide for use with Three-Year-Olds, Church Series; GOD LOVES ME, leaflet for parents of three-year-olds; DISCOVERIES IN GOD'S WORLD by Preschoolers, Mission Series; GOD'S PLAN FOR ME for Older Preschoolers, Church Series; GOD'S PLAN FOR ME Teacher's Guide for use with Older Preschoolers, Church Series; THINKING ABOUT JESUS, Teacher's Guide for use with Young Children, Church Series; THE STORY OF JESUS for Younger Children, Mission Series; THINKING ABOUT JESUS for Younger Children, Church Series; THE

STORY OF JESUS for use with Young Children, Teacher's Guide, Mission Series; LEARNING FROM JESUS TO BE, TO DO, Teacher's Guide, for use with Middle Children, Church Series; LEARNING FROM JESUS, for Middle Children, Church Series; JESUS DOING GOOD for Older Children, Mission Series; THE MINISTRY OF JESUS, Teacher's Guide for use with Older Children, Church Series; JESUS DOING GOOD, Teacher's Guide for use with Older Children, Mission Series; SUFFERING SERVANT-STUDY AND CREATIVE EXPRESSIONS, Action-Study Unit for use by Younger and Older Youth; SERVING IN MY COMMUNITY, Action-Study Unit for use by Younger and Older Youth; BIBLE TEACHINGS FOR A BETTER WORLD, Bible Study Unit, for Teachers of Young Youth; BIBLE BIBLE TEACHINGS FOR A BETTER WORLD, Bible Study Unit for use by Younger Youth; BIG PROBLEMS IN A WORLD GROWING SMALLER, Bible Study Unit for Teachers of Older Youth; THE LIFE OF CHRIST, for Teachers of Mission Youth; BIG PROBLEMS IN A WORLD GROWING SMALLER, for use by Older Youth; YOUTH TEACHING IN MISSION BIBLE SCHOOLS, Action-Study Unit for use by Older Youth.

A PROMISE OF LIFE by Adela Rogers St. Johns (Good News Publishers, paperback, 64 pp., 95 cents).

An inspiring book clearly presenting the meaning and promise of the resurrection. Contains a moving short story by Miss St. Johns, who is a well-known novelist. The closing part is devoted to poetry and exquisite photographs.

12 SERMONS ON PRAYER by Charles H. Spurgeon (Baker, \$1.95, paper, 152 pp.) Reprint of Spurgeon's great sermons on the subject of prayer.

95 BRIEF TALKS FOR VARIOUS OCCASIONS by C. B. Eavey (Baker, 103 pp., \$1.50, paperback).

This book furnishes subjects and ideas for 95 brief talks, suitable for chapel exercises, prayer meetings, devotions, radio talks, etc.

SPEAKER'S HANDBOOK FOR OCCASIONAL TALKS by C. B. Eavey (Baker, paperback, \$1.95, 158 pp.).

Here are a variety of thoughts and ideas which Christian speakers may use as brief talks or as starting points for talks. The material is suitable for church group devotions, youth group messages, chapel talks, summer camp devotions, business group talks, informal speeches, luncheon talks, service club addresses, etc.



#### Book Discusses Medical Dilemmas

NASHVILLE — Claude A. Frazier, M.D., (right) is the editor of a recently-published Broadman Press book "Should Doctors Play God?" Intended to provide the Christian with knowledge of the spiritual dilemmas many modern physicians face, the book is a compilation of discussions by physicians, professors and ministers. Among topics included in the book are abortion, smoking, the artificial kidney, organ transplantation, new hope for the childless, medical experimentation and genetics counseling. Interviewing Frazier is Teddy Bart, host for "Noon Show," WSM-TV, Nashville. — (BSSB Photo.)

#### THANKS



#### THE BAPTIST FORUM

### Questions Use Of "Baptist" By Non-Church-Related Schools

Dear Dr. Odle,

The purpose of this letter is not to register an opinion for or against private schools, nor is it to discuss the merits or demerits of any individual school. But, rather, it is to express my personal opposition to the use of the name MISSISSIPPI BAPTIST HIGH SCHOOL by a private, independent, school in Jackson.

Several weeks ago the Baptist Record carried a story about this school; and the article clearly indicated that the school was not a part of the program of Mississippi Baptists and did not receive support from the Mississippi Baptist Convention Board. However, many articles and promotion pieces about the school do not have any such explanation.

The name MISSISSIPPI BAPTIST has been synonymous with MISSISSIPPI BAPTIST CONVENTION and MISSISSIPPI BAPTIST CONVENTION BOARD for many years. Thus, the impression is being given to the general public that Mississippi Baptists are operating a private high school.

I deeply regret that the founders of the school selected this name. (although I am sure they find it most advantageous); and I think it would be appropriate for the trustees of the school to give serious consideration to the renaming of the institution so that this misleading implication would be eliminated.

Who knows — one day Mississippi Baptists might want to operate a high school and give it their name. Then what?

In this statement I speak only for myself, and it may be that I am the only Mississippi Baptist who is disturbed over what I feel to be an inappropriate use of a well-established name. But I want to register the fact that there is one!

W. Levon Moore, Pastor, First, Pontotoc

One of the best ways to lose a friend is to tell him something for his own good.

The man who seeks your advice too often is probably looking for praise rather than information.

### Beyond the Ironing Board

It's sad when a hero falls.

Billy Graham said something last summer to the effect that today's youth do not have enough heroes.

It unsettles me a bit to consider some of the folks that many very bright young Christians nowadays seem to consider worthy of emulation. They spend hours listening to musicians who write their lyrics completely outside a Christian framework of knowledge and understanding. Further, these bright people shape some of their philosophy of life from such lyrics.

Hair style, voice styles, all sorts of identification with musicians, actors, writers, and others rob the bright people of their individuality. It seems that almost every non-conformity inevitably evolves another conformity. Non-conformity to shoes brings barefootedness. In no time at all, barefootedness is a conformity. Soon sandals may be a non-conformity to barefootedness, and sandals become the conformity. It's pretty hard to non-conform without conforming.

Conformity or non-conformity, whatever its stage of development, is all right for the Christian only when it lets his manner of life be worthy of the gospel of Christ. That's what Paul told the Philippians. If it was good enough for the Philippians, it is good enough for the Americans.

It's a shortchange to himself when a Christian young person finds a hero outside Christian behavior and thought. That brings us back to Billy's statement. Maybe the reason there aren't enough heroes to go around is because we Christians haven't been heroic material, and we're so close to our youth that they know we aren't.

The teenagers I know are more fed up with hypocrisy than with anything else. When they point out to me all the places they see it, I too often must listen mutely because I know they're right. Fortunately, I can point them to others who bear up fine under close scrutiny.

It might be thinkable (though not much that a Mama of teenagers does is) to point out that close proximity to musicians, actors, and other public figures of hero proportions to youth might cut them down to hypocrites, too.

The whole point is that youth does need heroes. Heroes don't have to be famous. I remember the ones I had when I was growing up. Never will I forget the devastating experience it was when a hero of mine fell. But I can look back and see more heroes who stood than who fell.

Every Christian adult would end each day happier if he let his manner of life be worthy of the gospel of Christ that day. Because he's bound to meet some young fellow who needs a hero. And if he looks back, he may see that young fellow has turned around and is following him.

Maybe all of us should glance over our shoulders more often. No telling who might be following.

### The Baptist Record

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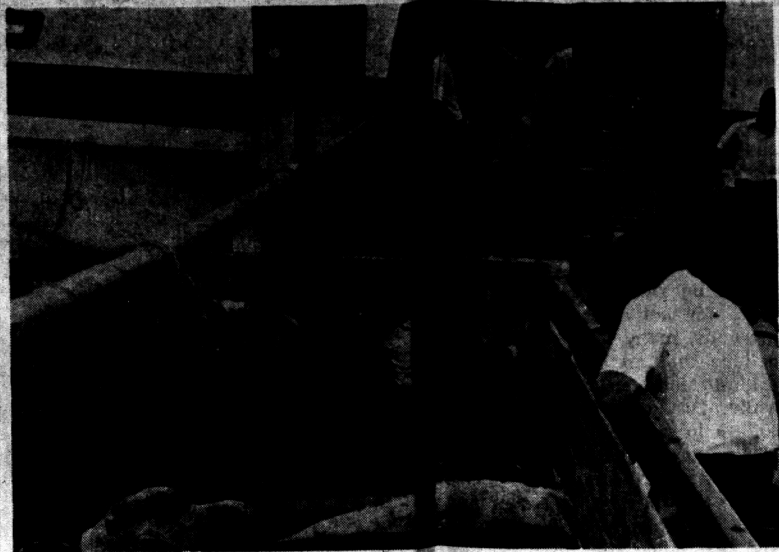
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Sou. Baptist missionary Richard Clement (r., white shirt) welcomes Glenn Heath of Starkville to Ecuador during unloading operation of livestock at Guayaquil, Ecuador airport. Standing on ramp are Ed Ables, missionary at Manta, Ecuador and Sammy Simpson missionary agronomist currently studying toward advanced degree in agriculture at Miss. State.



Glenn Heath secures quarter horse to truck side in preparation for the six-hour overland trip from Guayaquil to Chone. Looking on is Richard Clement, Sou. Baptist missionary who during the past two years has served as interim director of the Baptist Agricultural Center at Chone. In the background are Ed Ables and Sammy Simpson.

## Baptist Farm In Ecuador Receives Shipment of Livestock

By Stanley D. Stamps,  
Missionary to Ecuador

A plane load of pure-bred livestock donated to the "Centro Agrícola Bautista" (Baptist Agricultural Center) at Chone, Ecuador by interested farmers in the United States arrived at Guayaquil, Ecuador on board a specially chartered cargo plane, Wednesday, May 5.

Accompanying the live cargo was Sammy Simpson, Southern Baptist missionary under appointment to Ecuador as missionary agronomist, and Glenn Heath of Starkville, Miss., and a member of the Agricultural Missions Foundation. Simpson is currently on leave of absence from the field in order to continue his studies in agronomy at Mississippi State University. Heath, a graduate of M.S.U., owns a hog farm near Starkville and is a member of First Baptist Church of this city. He donated some of the animals for the Ecuador Baptist farm Project.

On hand to receive the donation was Richard Clement, who has served for the past two years as interim director of the Agricultural Center at Chone.

Consisting of 15 Jersey, Charolais and Brahama calves, five high quality quarter horses and nine Yorkshire and Duroc Jersey pigs the stock was donated through the Agricultural Missions Foundation, an organization of Christian farmers interested in helping agricultural missions projects overseas. Jerry Clower, Yazoo City, Miss., is president of the foundation.

The stock was given to help in the livestock breeding program of the Baptist farm.

Of particular interest is a goal to develop a hardy milk producing cow for the hot, tropical coastal region of Ecuador where dairy production is very low due to the inadaptability of major milk producing breeds to the climate. At present dairy production in Ecuador is limited primarily to the high and cooler climates of the inter-Andean valleys. For that reason a portion of the shipment consisted of

four Jersey calves, which will be used in breeding experiments to try to discover a suitable cross breed compatible to the climatic conditions. (Recently a half Brahama, half Jersey calf was born on the farm.)

This shipment brings to a total of 55 head of cattle currently owned by the Baptist project, heretofore mostly of beef breeds. Forty-five hogs and eight quarter horses round out the breeding stock.

The breeding program of the agricultural center has been the most popular as well as successful aspect of the project which began in July, 1966, with the purchase of about 70 acres of rich farming land at Chone in Ecuador's most populous agricultural Manabi province. Up to now the swine breeding program has been the most outstanding aspect, due to the fact that most of the small farmers of the region can afford a hog where as a cow is frequently too expensive for them.

During the early stages of the farm project row crop experiments were conducted to see which were

more feasible. Insect plagues and water problems soon ruled out cotton and watermelon production, but corn, soy beans and other feed crops, as well as peanuts and some garden products proved to be more practical. In cooperation with Ecuadorian agricultural agencies experimental plots were planted with several varieties of corn and peanuts to determine the best varieties suited to the area. The corn production also contributed to another aspect of this project — a livestock feeding program.

The farm staff, composed of the missionary director and farm foreman Rafael Maldonado, has been able to demonstrate improved feeding methods and the use of a number of high protein food substances which were previously considered of little value. The farm has successfully demonstrated how to fatten cattle faster, on less acreage than normally required. Maldonado, who studied in an agricultural high school in Cuenca, has become recognized as an authority in hog production in the region.

Not only has the Baptist Agricultural

Center been concerned with the physical needs of man, but the spiritual needs are also considered. Shortly after establishing the farm, Simpson, aided by a national worker Ciceron Canseco and a number of students from the Baptist Theological Institute in Guayaquil began a mission in nearby Chone, a city of nearly 20,000 which is the commercial center for a large area. The Mission continues under the leadership of national pastor, Ramon Espinoza. The Missionary director's family attends and assists in its services. For several months Richard Clement has served as pastor (on quarter time basis) at Olivar Baptist Church in a remote rural community in the same province.

The Clement family returns to the States for furlough late this month and the Simpson family expects to return to Ecuador in 1972. Ed Ables, missionary at Manta, will oversee the operation in the meantime, with assistance from the Ecuador Mission Agriculture Committee and the farm foreman Rafael Maldonado.

## Southern Baptists! The Buddhists Are Coming!

By Worth C. Grant

(NOTE: Worth Grant served as a missionary of the Foreign Mission Board of the Southern Baptist Convention in Japan from 1950-1970 and is at present Area Representative for Wycliffe Bible Translators, Inc., in Washington, D. C.)

When I first saw the words "Nichiren Soshu, Washington, D. C. Chapter," written across the side of the micro bus parked on the George Washington University campus, I stopped dead in my tracks and thought: here they come!

I knew those words were the official title of the 17-million member fanatical Buddhist sect in Japan known as Soka Gakkai, the most powerful religion in the country and its third largest political party. Soka Gakkai means

value creating society. Through "Shakabuku" their aggressive, brain washing methods of "evangelism," they promise material benefits here and now, to those who will follow the only true religion, and they have for all intents and purposes dominated the religious scene in Japan and are biding their time for a political take over. This I knew both from observation and from translating the one book to be published in Japan which had dared to expose them—entitled "I Denounce Soka Gakkai," by Fujiwara Hirotsugu, well known political scientist. Both Mr. Fujiwara's life and the lives of his children had been threatened when he refused to withdraw his book from publication, but his steadfastness in the face of pressure, made the book a best seller, and

shook up the Diet as well as the hierarchy in Soka Gakkai. The issue was the separation of church and state, which is strongly protected in the new post-war constitution of Japan. Here was another author they could not buy.

Soka Gakkai is today called America's fastest growing religion, claiming some 200,000 families (they count only households), one thousand of them in Washington, D. C., where I'm quite sure they intend to establish their strongest witness in this country, if for no other reason than because of the tremendous propaganda value in furthering their avowed aim of making Soka Gakkai the one faith of the entire world.

Once they have a strong base in the Nation's Capital, they can say that they have won America. I do not doubt that they will succeed here as they did in Japan, given the present apathy of the churches, the low standard of morals, and the acute spiritual vacuum now prevalent among the youth of our land.

No longer confining their efforts in proselytizing, to the Japanese wives of American servicemen and their husbands — they now boast members in this country from all walks of life and are obviously determined to win large numbers of students—a group they have been very effective in winning in Japan.

Just as Soka Gakkai thrived among the masses in Japan who after the war found themselves living in a spiritual vacuum — disillusioned, defeated and overcome with despair — they perhaps see a similar spiritual condition among the students on American College campuses today.

As I walked on, I heard the girls say — "Wouldn't you like to attend a lecture on Buddhism?" I wonder how many did attend — and why.

Shady Grove Homecoming  
Shady Grove Church, Route 1, Hazlehurst will observe its first Homecoming on June 6. The church was organized in 1922. All members, former members, former pastors and friends are invited.

The guest speaker for the day will be Rev. V. R. Crider, former pastor. Lunch will be served at the church. The morning offering will be used to begin a cemetery fund.

Rev. H. Glenn Schilling is pastor.

Walnut Builds Fellowship Hall  
A new fellowship hall being built at Walnut Church near Vance is near completion. "The church looks forward to this facility as a place for many of its functions and for Christian fellowship," states Rev. Gus Garrett, pastor.

Georgetown To Show Billy Graham Film  
The latest Billy Graham Film, "Lost Generation" will be shown in Georgetown on Saturday, June 5, at 7:30 p.m. The film investigates the attitudes and opinions of Americans of various backgrounds on the troubles of our times, and includes special appearances by Art Linkletter and Jack Webb. Highlights from some of Dr. Graham's crusade sermons point to the solution to the problems facing the nation.

"Lost Generation" will be shown once at Georgetown Baptist Church in Georgetown with no admission charge. The public is invited.

1915—Lusitania Sunk  
British steamer Lusitania was sunk on May 7 by German submarine off Ireland. Almost 1200 people drowned, including 128 Americans.

## They Never Knew What It Is To Play

By Mrs. Rondal D. Merrell  
Missionary  
Saigon, Vietnam

Recently I had the opportunity to link a need with a supply. A letter came from Oklahoma: "What can we send you for your work. Our ladies want to do something."

I immediately thought of the new kindergarten starting at Grace Baptist Church, and of the need for teaching equipment. Packages began arriving last week in response to the information I'd shared with the Baptist women in Tulsa, Okla., my home town.

Before I passed them on to Miss Olive Allen, who is in charge of the kindergarten, I took them to my class at the Vietnam Baptist Theological Seminary, where we are studying principles of teaching. I had tried to introduce the interest-center concept of teaching children, but my verbalizing wasn't imparting the picture at all. It was entirely outside the realm of the Vietnamese experience.

I began setting up the articles on two tables for display. I've

never seen more excitement! These young, first-year ministerial students immediately began "helping" me pull the articles out of the bags, and they played with them with as much enthusiasm as any preschoolers I've seen anywhere.

One picked up the play telephone, dialed and began a conversation with some imaginary character.

Another chose the puzzles and, with intentness of purpose, completed them all to his satisfaction. Each found his own thing and busied himself intently.

A 27-year-old third-year student made his choice. He placed little wooden people and their luggage in an airplane and pulled it around the room, as happily as if he were four years old.

I dared not show any outward evidence of my surprise or glee lest I embarrass them. Finally I called to the pastor of Petrus Ky Chapel here in Saigon, who was playing with the airplane: "Isn't that fun?"

"O Cha, such fun!" he grinned. "I've never in my life got to play."

## Revival Dates

First Church, Bude: June 13-18; Rev. Ed North, Fair River Church, Brookhaven, evangelist; Major McDaniel, First Church, Natchez, singer; services 7:30 p.m., 10:00 a.m.; Rev. Ralph H. Scott, pastor.

Ebenezer Church (Holmes): June 13-18; Homecoming speaker, Rev. Joe Canzonieri, evangelist, Dr. C. H. Melton; services at regular hours on Sunday, June 13; other services at 7 a.m. and 8 p.m.; Rev. Marion Seaney, pastor.

Good Hope Church, Madison: June 13-18; Rev. Fred Toomey, pastor, Beulah Church, Holmes County, evangelist; services 11:00 a.m. Sunday and 7:30 p.m. weekdays; Rev. Delbert Slone, pastor; Homecoming and dinner on the grounds, Sunday, June 13.

## East McComb Children "Escape From Egypt"

By Mrs. Will Dunaway  
East McComb Church

Last year in Vacation Bible School the younger children studied about Moses leading the Israelites to Canaan Land. I asked my pastor to be Moses one day and the children and teachers would be the Israelites. He graciously consented and the experience was unforgettable.

We met on the nearby school playground with towels or scarves over our heads. We hurried from the land of Egypt with an imaginary Pharaoh's army in hot pursuit. Moses stretched out his hand over the cardboard Red Sea and the waters parted so that we could cross. We walked in the hot desert sand. Manna rained down from heaven and we ate. When Moses struck the painted cardboard rock, water came forth from a concealed green garden hose.

When Moses went to get the Ten Commandments we worshiped the sun and a nearby basketball goal. A little girl cried, "Moses, please come back! We won't be bad any more!" when Moses broke the Ten Commandments.

A box with broom handles on two sides was used as the ark. Four boys very gently carried the ark of the covenant.

From Kadesh-Barnea, Moses sent out spies. While there we were bitten by snakes. We did not die because we looked up to the yellow construction paper serpent attached to a long pole. Joshua was introduced and we were encouraged to follow him. Then, as Moses went off to Mount Nebo some of the children actually cried. We followed Joshua in Canaan Land while singing, "We're bound for the Promised Land."

For many years to come, when we hear the story of Moses, we will remember the Vacation Bible School of 1970 and our pastor, Rev. Jimmy McGee.

## Studying, Preaching And Coaching All Fit Nicely Together For Ken Smith

LOUISVILLE, Ky. — Kenneth H. Smith, Jr., enjoys what he is doing. And he is doing plenty.

Smith is pastor of the Zenas Baptist Church in rural Indiana, head coach at Louisville's prestigious Country Day School, and a second-year theology student at the Southern Baptist Theological Seminary here.

His biggest interest, however, is ministering to young people. And that is where his three occupations find a meeting place.

Getting to the point where he could see the ministry and coaching as related, however, has been an interesting adventure for Smith, now 27.



THE COACH IS A PREACHER—Ken Smith (left) has found he can be a pastor of a small church in Indiana, a coach of a football team and a student at Southern Seminary all at the same time. In the picture, Smith chats with W. Bryant Hicks, associate professor of missions and world religions, about his hobby. When he finds time, Hicks works with the Southern Seminary basketball team, the Saints.

After graduating from Baylor University in Waco, Tex., in 1965, Smith taught Bible in a Mississippi high school while his wife completed her degree at Mississippi State College. He helped coach the high school football team there, too.

Smith was also pastor of a small church in rural Mississippi at the time.

Consequently, his work as a coach and a minister made him look deeper into his ministerial commitment. He soon found it was far easier for him to put ideas about Christian brotherhood into practice as a coach than as a pastor.

"The kids accepted each other in athletics on a basis of performance, not color of skin or anything else," Smith recalls.

The 6-foot-3, 235-pound Smith soon decided that coaching was to be his "thing."

"I was going to stay purely secular and coach," he now recalls. "I was disappointed in the institutional church and thought it was losing its voice in all matters, especially ethics," he said.

When his wife graduated, Smith took a job coaching at a high school in Florida. But in spite of the satisfaction his position brought in some ways, it never quite answered the agging call to minister more deeply to persons on a religious level. With the help of his pastor and another Christian athletic coach at the high school, Smith made the decision to come to Southern Seminary to refine his plans in light of a persistent call into the ministry.

Once again he tried to go the route of "one or the other." This time, he would give up coaching. When he ar-

rived in Louisville, he found a pastorate in nearby Southern Indiana and thought that was that.

It wasn't long, however, before the coaching offer from Country Day came along, and he was at it again. Soon he was juggling classroom, pulpit and gridiron all at the same time — and happily discovering that he could have a more fruitful ministry doing it all than by limiting himself to only one.

For instance, Country Day had its best football season in years last fall — seven wins, two losses. When the 35 varsity players decided to show their appreciation for Smith's all-around leadership, they wanted to do something special — not just the typical gift. They wanted it to reflect the spiritual concern he had shown for them as well as to salute his skills as a coach.

The answer? The 35 players, with several faculty members and parents, drove 70 miles northeast of Louisville to attend Sunday morning services at Zenas Baptist Church. And they took with them an impressive plaque in honor of "The Reverend Coach."

Smith still isn't sure exactly where his talents will lead him, "but I can assure you wherever it is, I want to work with young people," he said.

After he interviewed Smith, Jack Nelson, a reporter for "The Louisville Times," said that perhaps Smith's success is that he "practices what he preaches."

"You don't have to think about what you'll be doing 15 years from now. It's what you are doing today that is your ministry," Nelson quoted Smith as saying.

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## Anthill Mob Donates Summer Missions Money

By Jerry Wilburn  
Mississippi College's Anthill Mob presented a check of \$650 to Baptist Student Union director Bradley Pope on May 17 for the student summer missions program at that school. Later that same week another check amounting to \$100 was donated by the same organization.

The summer missions' goal for Mississippi College this year was \$2000 and the school raised \$3000. The Anthill Mob raised more than any other organization outside of the BSU in the state of Mississippi.

Who in the world is the Anthill Mob? The Anthill Mob is a two year old group of "funloving" MC students who formed in order to "create a better social atmosphere" on the Chocotaw college campus. There are now fifteen members in the group.

The Anthill Mob got into the summer missions racket last year when another organization on the campus challenged them to match the \$50 they were to raise for the program. The Mob did not match this other organization's challenge, however, they did come through with \$400.

Recently Bradley Pope challenged the Anthill Mob to "match last year's total" and again the Mob went over their goal.

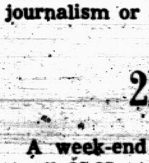
Much of this year's summer missions money was raised through the selling of posters depicting the Mob in a gallant pose such as that on the picture above. In one poster selling crusade the Mob "crashed" the Baptist Leader's Conference held in Nelson Auditorium on April 24. Many persons at this conference were "persuaded" to buy a poster. In the short span of fifteen minutes \$73 had been raised.

Several of the Anthill Mob's own members were deeply involved in this fund raising campaign. Mike "Gorilla" Deer, for example, will be sent to the slums of New York this summer as a student missionary while Mervie King spent the summers of 1969 and '70 as a student missionary to Taiwan. Dave Wallace, a senior, is planning on entering the ministry.

Other Anthill Mob members have found that working together for one cause (such as summer missions)

### Wins Essay Contest

Carol Douell, 17-year-old senior at Forest Hill School, has won the Hinds County essay contest on "Alcoholism and Its Effect on Man" sponsored by the Board of Supervisors. Her essay will be entered in the statewide contest and, if successful, into the national competition. The daughter of Mr. and Mrs. J. J. Douell, of Rt. 1, Jackson, Carol is an outstanding student and a youth leader at Forest Hill Church. She plans to attend summer school at Hinds Junior College, and is considering a career in journalism or accounting.



## 218 Decisions In 3-Day Revival

A week-end youth revival held on April 23-25 at the Immanuel Church, in Panama City became a community-wide spiritual awakening with 218 decisions.

Buddy Mathis, 17-year-old junior from Pascagoula High School, Pascagoula, was the preacher. Sid Johnson, 23-year old student from New Orleans Seminary, led the singing.

In addition to the 178 re-commitments of Christians, about 40 people accepted Christ as Savior. Seven young people surrendered for full time Christian service. Eighteen decisions were made on the Sunday following the revival.



### "Faith In Action" Guest

Minette Drumwright, Bobbie Brooks Fashion Award winner, will be interviewed June 13 on NBC's "Faith In Action" radio program. Miss Drumwright, daughter of Dr. Huber L. Drumwright, Professor of New Testament at Southwestern Seminary, was featured in the January issue of "Seventeen" magazine as one of 16 top teens around the country. Then she was elected as one of eight Baylor Beauties for the university's annual. In the "Faith In Action" interview, Miss Drumwright tells how her belief in God is vitally related to every phase of her life. "Faith In Action" is a 15-minute, weekly radio program produced for NBC in June and December by the Radio and Television Commission.

can be very beneficial in one's overall attitude.

The Anthill Mob was in charge of freshman orientation at the beginning of this past school year plus participation in intramurals and several other extracurricular affairs.

One of the Mob "highpoints" this year came during a picture taking session in beautiful downtown Clinton. Armed with pistols and rifles to create the proper effect the Mobsters lined up in front of the Clinton branch of the Deposit Guaranty National Bank for a photograph. An irate citizen "blew the whistle" and called the police, screaming that no less than one hundred hardened criminals were robbing the bank. In less than fifteen minutes the Hinds County Sheriff and his deputies, the Clinton Police Chief and his deputies, and the highway patrol surrounded the Anthill Mob with guns pulled. Lucky for

the police that they decided to join the picture taking after a brief explanation. This story appeared on the 6:00 television news report and on the radio all night. It also hit the front page of the March 18 Jackson Daily News. The story lost front page coverage when it appeared in the Mississippi Collegian, the college newspaper.

Looking rather rag-tag and out of place for activities such as summer missions, many people find it hard to believe that an organization like the Anthill Mob can do anything worthwhile. Bradley Pope seems to think so. He invited the whole group to his house May 25 for a steak dinner.

The Anthill Mob hopes that in the future they can help the summer missions program to prosper and grow and also hope that they can help in any area where the Mob may be needed.

## Today's Youth

### "Spireno" In West Point

By Lynton L. Younger, Pastor  
Calvary Church, West Point

How do you describe a spiritual revolution? Do you talk about decisions? 130 were recorded; many rededicated their lives and went back to their seats uncounted. Do you talk about a church packed with young people night after night? Extra chairs were the pattern of the week. Calvary Baptist Church, where Spireno was held, will normally hold about 450, but one night over 600 were present. One deacon remarked that he did not know there were that many young people in West Point.

Do you talk about fellowships that filled the fellowship hall of the church, and then the community center, and then both at the same time? Do you talk about rooms filled with young people sharing with each other, a prayer breakfast that grew and grew, young people so dramatically changed that others applauded with astonishment, youth so high on Jesus Christ they raised the roof? None of these things tell the whole story.

Perhaps the best attempt came on the closing night when evangelist Gary Googe with a stroke of genius asked the people to come to the pulpit and testify to what had happened that week to them and what they were going to do to keep the spiritual revolution going. They came. They came in a steady stream. They came for over an hour. It was the highest spiritual moment that most of us had ever experienced. What they said described a spiritual revolution. What they said described a new Christianity — the Christianity they had in the

New Testament. The very fact that some of them spoke meant that they had experienced a spiritual revolution.

How did it all come about? It started, continued, and ended with a God of power. Those who led knew they were only co-operating with Him. It was His idea, and He led all the way. Outwardly, it began when the pastor asked the church to sponsor a youth revival for all of the West Point area. The plans were spelled out in detail; it would cost at least \$800. The church was asked to subscribe the budget that day if they wanted it. They pledged over \$1400 and gave over \$1700. The best talent available was enlisted. Gary Googe, one of the finest young evangelists in the south, was enlisted. He has a natural rapport with young people, and he has a wonderful message. He was just exactly what was needed to get the job done. Chris McClamroch, Miss Mississippi; Laura Boyette, state Junior Miss in 1970; Jennifer Blair, Miss Mississippi State University; The "Fishermen," a wonderful folk singing group from the B.S.U. at Mississippi State; Jimmy Palmer, a fine ventriloquist from M.S.U.; Tom Collins, a dynamic song leader from State; Jimmy Smith, a fine singer and guitar player from State; and many others were enlisted.

Members of the Campus Crusade for Christ taught the Calvary Baptist young people to share Christ a month before the crusade began. Bumper stickers told of Spireno but did not explain it. People started asking questions. 700 personal invitations were sent to the teenagers of West Point. The crusade had eight articles in the local newspaper on Spireno, seven of them on the front page, and three got the headlines. Large ads were bought. Spot announcements went over two radio stations every hour. Posters plastered the town. Young people distributed 1000 circulars. The youth visited three times a day and telephoned those they could not visit. Youth counselors were trained and became veterans before the crusade was over. The young people led the Wednesday night prayer services; they had a prayer breakfast every morning; they taught the Sunday school classes. They spread the word everywhere. A teacher in the high school testified of how her class had changed during Spireno.

The special services are over, but the spiritual revolution is not. The young people want to take this town for Jesus Christ. They want Spireno to continue. A popular song gives God's message to all: "We've Only Just Begun."

over the entire city. A new spirit of joy and service reigns in the church as our young people do day to day personal witnessing in the schools and with lost friends. Youth testimonies in our regular worship service continue to fan the flames of revival in our church," stated Rev. Adolph Bedsole, pastor.

Buddy Mathis, son of Rev. Byrd Mathis, pastor of Calvary, Pascagoula, will return to Immanuel Church for another weekend revival, September 10-12.

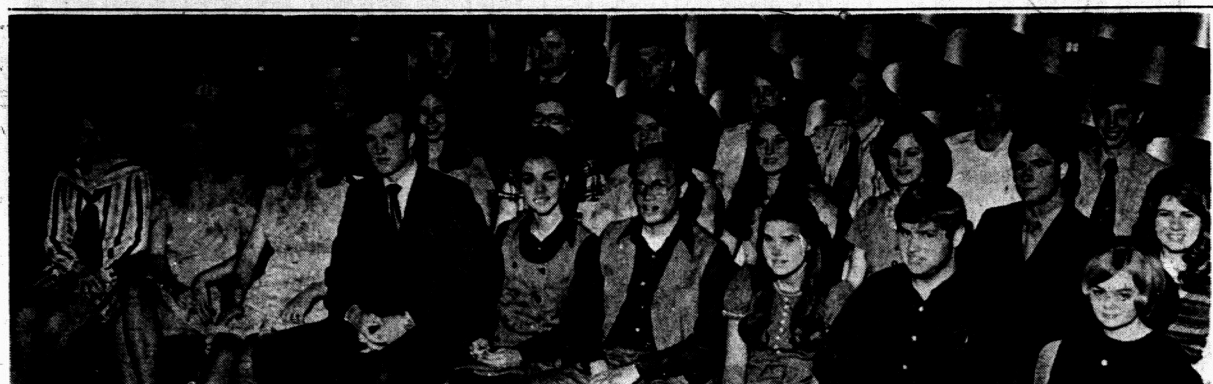


The Christe Singers of the Forest Church, presented the folk musical, "Now Hear It Again," in their church on May 16. This Junior High Choir (ages 12 and 13) also presented a number of additional folk selections. This same group will leave on June 9 for their annual



THE ANTHILL MOB — These tough looking gangsters are not what they appear to be, but in reality are a group of "funloving" Mississippi College students who participate in many activities of campus. Recently they presented a check for \$650 to the Baptist Student Union director to be used for the summer missions program. Kneeling, left to right, Jack Fortenberry, Mike "Bung"

Lockin, Jerry "Willie" Wilburn, Bruce Lambuth. Standing, left to right, Phil Horn (Pope II), Mike "Gorilla" Deer, Bobby Pope, Bill Pope, Doug Blackwell, Dave Burgett, Dave Wallace, Tony "Goat" Goodin, Mervie "Roak" King, Ron "Arab" Haik, and George "Human Fly" Schlerman.



THIS GROUP of Mississippi College students will be serving in summer mission jobs from Alaska to Africa during the coming months. (M. C. Photo by Bill Strange)

## 38 From MC To Serve In Summer Mission Jobs

Thirty-eight Mississippi College students will be serving in summer mission jobs this summer under various mission programs.

Twenty will be engaged through the Home Mission Board program. Nine Mississippi College students will serve in the Baptist Student Union Summer Mission Program, sponsored by the Department of Student Work of the Mississippi Baptist Convention.

Three have been named to participate in the Journeyman program sponsored by the Foreign Mission Board, for two years overseas with career missionaries.

Mr. and Mrs. Don Boone of Clinton and Jayess will be working with Asian youth in Nairobi, Kenya, while Miss Connie Ellis of West Point will teach college English in Seoul, Korea.

Serving two-year appointments in the US-2 program sponsored by the Home Mission Board will be Mr. and Mrs. Buddy Beam of Clinton, working in West Virginia, and Larry Glass of Star, working in New York.

Three students will be in Pioneer Missions, a project of the Pioneer Missions Committee of the Mississippi Baptist Convention. Miss Karen McElveen of Tylertown, Robert (Rusty) Sumrall of Gulfport, and Dave King of Raleigh, N. C., will be working in this area.

Marianna Gunter of Clinton, Summer Mission Chairman, said that the Mississippi College goal of \$2,000 for the summer program fund had been preached.

Students working as missionaries for the Home Mission Board, their hometown and place of service are: Brooke Polk, Batesville, Ohio; Carolyn Scott, Bude, Detroit, Michigan; Michele Rogers, Collins, New Mexico; Sarah Grant, Jackson, Alaska; Peg-

ECUADOR: Twenty-five teen-agers participated in a youth retreat during Easter weekend vacations at the Ecuador Baptist camp near Manglaralto. Sponsored by English-speaking First Baptist Church of Quito, the retreat was aimed at high school students, mostly children of North Americans related to oil companies and U. S. government agencies stationed in Ecuador. Teen-age MKS (missionary kids) of Baptist families in Ecuador also participated.



### Forest Choir To Begin Singing Tour

The itinerant calls for a singing tour in churches in the states of Mississippi, Alabama, Louisiana, and Florida. The director of the choir is James B. McElroy and the pastor is Rev. Frank W. Gunn.



### Youth And Music Committee Begins Work-On "Life"

Rankin County Baptists' combined Youth Choirs are working on the folk rock musical, "Life", by Otis Skillings. The program is under direction of Roddy Simmons, First Church, Brandon; his assistants are Dean Hunter of Pearl and David Miller of Richland. The Youth Committee and Associational Music Director are sponsoring the program. The combined choirs, a total of 200 young people, will present the program June 26 at Pearl McLaurin School Auditorium in Pearl. The Youth Committee, Richard Hunter, J. C. Cole, Roddy Simmons, Mrs. Vance Dyess, David Miller, and Dean Hunter, all of Rankin County.



Student Nurses Help To Cheer Young Patient  
Students of the Mississippi College School of Nursing are taking clinical training at Mississippi Baptist Hospital. Helping make things a little brighter for young patient Jimmy Smith are Janet Summers, Bogue Chitto, (left) and Donna Norman, of Meridian.

### Vocational Guidance Labs Set At Summer Assemblies

NASHVILLE — Eight vocational guidance labs will be held during church training and Sunday School leadership conferences at Ridgcrest Baptist Assembly, Ridgcrest, N. C., and Glorieta Baptist Assembly, Glorieta, N. M.

Personnel from the program of vocational guidance of the Southern Baptist Sunday School Board will serve as conference leaders.

"The labs will be opportunities for pastors, church staff members and interested workers to receive information and skill training in how to make vocational guidance a meaningful part of existing church programs," said William Clemmons, director, program of vocational guidance, BSSB



## Midwestern Seminary Trustees Approve 'The Midwestern Plan'

The trustees of Midwestern Baptist Theological Seminary, in annual session March 8-9, endorsed a completely restructured degree program, approved several visiting professors for the 1971-72 school year, and elected the seminary's first academic dean.

The new degree program, called "The Midwestern Plan," involves a completely new curriculum for the M. Div. and M. R. E. degrees. The program calls for initiatory courses intended to give a preview of the curriculum to be pursued, followed by certain hours of core subjects, after which the student chooses a major in his chosen field. The total number of classroom hours to complete the M. Div. has been reduced by 12, from 96 to 84. Four hours of supervised pastoral ministries will be required of M. Div. students, but may

be taken concurrent with classroom work. A far higher percentage of electives will also be permitted.

In other board action, Dr. Roy L. Honeycutt, Jr., a member of the faculty since 1959 and head of the department of Old Testament Interpretation since 1962, was elected as the institution's academic dean.

The board also heard Dr. Berquist, president of the school since its inception in 1957, announce his retirement effective July 31, 1972. Trustees appointed to seek the president's successor were: Francis E. Wright, Jackson, Tenn.; Carlos Bradley, Kansas City, Mo.; Robert Linder, Manhattan, Kans.; Arthur Mallory, Jefferson City, Mo.; Fred Moffatt, Shelbyville, Ky.; Frank Myers, Warrensburg, Mo.; Dan Rainbolt, Blackwell, Oklahoma.

Board officers elected for the coming year were: S. W. Eubanks, Van Buren, Ark., president; Frank Myers, Warrensburg, Mo., first vice president; Sam Friend, Bothell, Wash., second vice president; Merl Grogan, Westminster, Colo., secretary; and Carlos Bradley, Kansas City, Mo., treasurer.

## More Churches Earn Awards In Church Training

Tillatoba, Slayden, and New Palestine (Pearl River) head the list of fifteen churches earning awards on the Mississippi Church Training Achievement Guide during the past month, according to Kermit S. King, Church Training Department Director. The directors of these churches are Ronald Ramage, Wilson Busby and Robert S. Walker. Each of these churches earned Advanced Recognition.

Churches earning Merit Recognition during this same period are: Bethel (Yalobusha), Atlas E. Tutor; Meadowood, Monroe; Samuel J. Royce; Grenada, First, Rev. Gus Merritt; Lexington, First, Clay Self; Providence (Lebanon), Miss Peggy Lee; Enon (Lawrence), O. J. Coxen; Kosciusko, Second, R. E. Allred; Springdale (Attala), Floyd Ellis; McCool (Attala), Johnny J. Jones; Parkway (Attala), Alton Taylor; Zion (Pontotoc), Mrs. Wayne Clingan; Midway (Newton), Donald Walters.



Max Phillips, left, Church Training Director of Greenfield Church, and Rev. Paul Brooks, pastor.



Rev. John Chittom, left, pastor, Glendale Church; Miss Jean Prestidge, director of Church Training, center, and Mrs. Brenda Estes, secretary.

## Greenfield, Glendale "Best In Church Training"

Greenfield and Glendale Churches are the recipients in Washington Association of the "Our Best In Church Training" award according to information just released by Kermit S. King, Mississippi Church Training Director. These churches were selected as having outstanding church training programs in their association. The selection was made by a special committee appointed by Association Director Dan Criswell.

Glendale Baptist Church with an enrollment of 100 averages in the upper 90's according to Mr. Criswell. Attendance each Sunday evening is around three-fourths of the Sunday School attendance. In addition to regular use of curriculum materials the church leadership is sensitive to special needs of various groups and provides these through short-term training projects. The director is Mrs. Jean Prestidge and the pastor of the church is Rev. J. R. Chittom.

Max Phillips, Church Training Director of Greenfield Church, along with Pastor Paul Brooks attribute the success of their training program to excellent leadership and a ready response on the part of the people.

"Our Best In Church Training" is a special promotion of the Mississippi Church Training Department intended to give recognition to above-the-average church training programs in each association.

## Sunday School Lesson: International

# God's Call To Faith

By Clifton J. Allen  
Isaiah 33: 31; 32:16-18; 37:5-7

This lesson bears a close relation to the preceding one. The mighty power of Assyria was threatening the nation of Judah. A strong pro-Egyptian party in Jerusalem sought to encourage Hezekiah to make an alliance with Egypt, and at first Hezekiah was under this influence. For a time, Isaiah walked around Jerusalem with almost no clothing and barefoot to dramatize the folly of alliances with Egypt and Ethiopia (Isa. 20:3-5). The crisis in Judah worsened, and Sennacherib of Assyria laid a siege against Jerusalem in 701 B.C. God might intervene, bringing a plague of death in the army of Sennacherib, brought deliverance to Judah and vindicated Isaiah, who had given assurance of help through trust in the Lord.

The Lesson Explained  
Verses 30:15, 18; 31:1-3, 6  
The burden of Isaiah was a concern to dissuade the people of Judah from political and military alliance with Egypt. What the people of Judah needed to do was to turn to the Holy One of Israel. Through real repentance, "returning" to the Lord, Judah would be saved. The proud and perverse spirit of the people made them unwilling to listen. Even so, Isaiah insisted that God's purpose for Judah was one of grace and mercy. His waiting to deliver the nation was waiting for humility and trust on the part of his people.

The horses of Egypt were but flesh; the strength of Egypt was human weakness. But the Lord's arm of power was able to protect and support and preserve his people. This was the basis on which Isaiah pleaded with the people of Jerusalem to turn back to God, from whom they had revolted in pride, and to cast away their idols of silver and gold, which were a farce and a snare. The help which Judah needed would come through reliance upon God and faithfulness to him.

Strength In Righteousness  
Verses 32:16-17  
God is on the side of righteousness and justice. The people of Judah had allowed the foundations of national strength to be undermined by iniquity and unbelief. In keeping with this fact, Isaiah spoke of a new kind of nation, a kingdom marked by right-

eousness and justice. Such a nation could come into being only through the Spirit of God blessing a repentant people. The result of such blessing would be strength and peace, "quietness and assurance forever." In the midst of national crisis, Isaiah was preaching the necessity for a spiritual awakening, for widespread repentance toward God, and for a renewal of the nation's covenant obligations to the Lord.

Listen To God  
Verses 37:5-7

These verses relate to a time somewhat later than the time of the passages already considered. Sennacherib's army was now in Palestine. The siege of Jerusalem was in process. The Rabshakeh of Sennacherib hurled his threats against Hezekiah and Jerusalem, ridiculed the idea that the Lord God could protect

BAPTIST RECORD  
Thursday, June 3, 1971

Jerusalem, and tried to persuade Hezekiah to surrender. From a human standpoint, Jerusalem seemed hopeless. During this time of greatest crisis Isaiah continued his steadfast conviction that the hope of Jerusalem was in the help of God. Isaiah did not panic; he encouraged Hezekiah not to panic. This was not a time for fear but for faith.

God did bring deliverance. A terrible visitation of God's judgment brought death to a great host of the Assyrian army. Also, news came of trouble at home that required Sennacherib to return to his own country. What happened in Judah was a deliverance achieved by the sovereign power of the Almighty. The lesson Hezekiah and the people of Jerusalem needed to learn was that God was fully able to preserve his people if only they would put their dependence in him and be faithful to him.

## Hebron To Observe Memorial Day June 6

Hebron Church, Clay County, will observe annual Memorial Day services June 6. The program will include morning worship at 10:30 a.m.; lunch at 11:30; and singing at 1 p.m.

Special music will be presented by the Victory Ventures from West Point The Hudson Family from Pebea; Peggy Childress and Jo Nell Brown from Cedar Bluff. "The public is invited," states Rev. James Duke, pastor.

## New Hope Homecoming

The annual homecoming of New Hope Church, Lafayette County, will be held the first Sunday in June. Rev. Lloyd Metts, Oxford, will bring the 11 o'clock message. Lunch will be at 12. There will be fellowship and singing in the afternoon. "Everyone is welcome," states Rev. J. W. Messie, pastor.

PEACE — A mind quieted in silence, and undisturbed by outside strife. Eyes that see beauty. Ears that listen to others. Voice that sings praise. Heart filled with love. Body moved by rhythm. Soul expressed through music. Conscience led by dictates of the Holy Spirit. A human being in harmony with nature, content with his lot to live in agreement. This is peace. — Jewelle Allison

## Sunday School Lesson: Life and Work

# Adjustment To Trying Situations

Jeremiah 27:12-17; 37:6-10; 38:2-6

By Bill Duncan  
What is the most difficult task that a minister is called upon to do? To one pastor it may be to raise the church budget. To another it may be to deal with sensitive and critical members. Some may find it to be the visiting of those who are dying. Some may dread the constant attention required to keep the church organization functioning. However, most of my friends agree that the necessity of rebuking sin and preaching truths that people do not want to hear is perhaps the hardest duty of all. In fact, it is so hard that many never attempt it.



The difficult task that Jeremiah faced was the declaring that his people must accept the coming defeat at the hands of Nebuchadnezzar, give up their independence, submit to the shame of captivity as aliens and live in a pagan country. He was rejected and ridiculed for even suggesting such an idea. But he was the voice of God for his time. Therefore, he was a spiritual leader who continued to preach repentance and call upon the people to rededicate themselves to God.

The Kings of Judah knew that Jeremiah was not meddling in politics nor acting as a busybody. As a prophet and student of international affairs, he knew what was going to happen. Therefore in Jeremiah 27:12-17 we have the message given to Zedekiah, King of Judah: Submit to the yoke of Nebuchadnezzar and live. If you do not, you and your people will die by the sword, by famine and by pestilence.

There were other advisers to Zedekiah who claimed to be prophets. They were exactly the opposite in their counsel. Naturally, these false prophets, who had no real ground for their advice, made a special appeal of patriotism. The King should have listened to Jeremiah whose contention was unanswerable. Judah did not have a chance to survive in a contest with Nebuchadnezzar. Only God could deliver them in such a war, and He was saying to submit in order to live.

In Jeremiah we have an example of one who had the courage to declare the truth when he knew it would be costly. Jeremiah's position was supported by God's revelation, reason and international politics. There are

times in the lives of nations and individuals when it is the wise thing to face the grim realities and make the best of them.

In a bid for dominance in the biblical world, the only real opposition that Nebuchadnezzar had was from Egypt. Poor little Judah was caught in the middle between these powerful Nations. The leaders of Judah had pledged loyalty to Nebuchadnezzar, but they were tempted several times to try and align themselves with Egypt. This brought the prophets warning. At one point the Egyptian army came into Judah while the Chaldean army was besieging Jerusalem. The army of Nebuchadnezzar withdrew temporarily. This made the leaders of Judah think that Nebuchadnezzar was fleeing and would not fight. So Zedekiah sent to Jeremiah a request to pray for them.

The message that God gave to Jeremiah concerning the situation was that the Egyptian army would retreat and return home, and then Nebuchadnezzar would come back and fight to conquer Jerusalem. Jeremiah was so sure that God was going to punish Jerusalem that he said, if Judah could defeat the Chaldeans, the weakened and the wounded men would rise up and burn the city. This was a grim and unwelcome word, so he was arrested and put in prison. The faithful prophet had proved his courage and demonstrated his loyalty to the truth.

Had Jeremiah not had a commission from God to speak, Jeremiah 38:2-6, he would justly have been accused of treason. But God who knew the results of the Siege, acted humanly in urging the people to surrender. The princes did not like such a message and they called it treason. Zedekiah was a weak king and words of verse 5 bears this out, "for the king can do nothing against you." Jerome many years ago translated the passage this way. "It is not right that the king should deny aught to such a faithful and wise statesman." The only thing one can say is that the king should have been a man who would stand up for the right. A nation is in a sad shape of affairs when the leader will not stand for right and will let his adviser control him. The princes placed Jeremiah in an empty cistern where he was standing in the mud.

We all face immediate problems in which we have hard adjustments to make. But we must adjust realistically to the inevitable situation without compromising our principles. Real-

ism combined with faith helps one face some unpleasant truths. What we need today is religious leaders who have the courage to proclaim unpleasant truths. Such as: what is going to happen to our nation if we continue to refuse God's way?

It was not God's will that Judah sin and thereby bring upon herself the conqueror's boot. But Judah did sin. The conqueror's boot would be placed upon her neck. It is possible to submit to oppression in a way that good can come out of it. God never permits his people to go where they cannot be of service.

The only place you can glorify God is the place where you are. If it were impossible to glorify God where you are and to be of service to his people, God would not have permitted you to be where you are. Let us not be robbed of good sense and the right to be of service by false hope, false pride, and a martyr's complex. Jeremiah would have been amazed had anyone told him what a blessing to the world his experience of oppression would ultimately be. God can win great victories through his people's right handling of their hard experiences.

## BMC Announces Summer Schedule

Blue Mountain College announces the dates and schedules for the 1971 Summer Session and the Fifteenth Annual North Mississippi Elementary Teachers Workshop. The Workshop will be held June 14-18, and its special study will be Music for Children. Registration for the Summer Session will be held on Monday, June 7, 8:15 a.m. until 12:00 noon. All Students expecting to enroll for the Summer Session must fill out application forms prior to registration. These are available in The Registrar's Office. First Summer Term, June 7-July 14; Registration, June 7 with classes beginning June 8 and examinations will be held July 13-14. Second term: July 15-August 20; Registration, July 14 with classes beginning July 15 and examinations will be held August 19-20.

For further information concerning the 1971 Summer Session, contact Director of the BMC Summer School, Box 338, Blue Mountain College, Blue Mountain, Mississippi 38610.

Be tolerant with a person who disagrees with you. After all, he has a right to his ridiculous opinions.

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## "The Heavenly Vision"

By Dr. Ira D. Eavenson, Pastor Emeritus, First, Marks  
Acts 26:19



Paul's strength and courage came from his reflection upon that glorious experience that came to him on the Damascus road. The thorn in his flesh sapped his energy and blocked many of his efforts to advance the Kingdom of Christ. It was etched too deeply into his consciousness for him to forget. No physical pain, no anxiety, no opposition could turn him aside from following its direction.

To-day, we either need a new vision or a clarification of the old. God says "My people perish for lack of vision," and the old prophet says "For the vision is for an appointed time. . . though it tarry, wait for it." Facing as we do manifold problems, we need encouragement and a stimulation of hope. No day is so dark that God's light cannot penetrate.

The history of the church shows that she has passed through even more difficult days than these. God is still on His throne and is vitally concerned for His own. He works in mysterious ways. His wonders to perform. Time and again, the pages of Holy Writ tell of how He has broken through the deepest darkness and turned defeat into victory.

We live our lives in a setting of mystery and wonder. God has ever been concerned for the common man. The heel of his oppressor has often been heavy upon him. Privation and hardship have made his lot in life most difficult, but the ear of the Almighty is ever open to hear his cry and a deliverer is raised up to help him throw off the shackles that bind him.

Each generation has its problems—some old and some new. Somehow men seem to refuse to learn from the experiences of others. Warnings go unheeded, and they refuse to believe that "whatsoever a man soweth, that shall he also reap."

God does incredible things and opens unanticipated paths as He guides to the fulfillment of the vision which has been given. The more history that one reads the deeper grows the conviction that the hope of the world lies in the hands of those who follow His guiding hand. He often chooses the person who offers little promise and brings about the unexpected. Affairs in our world have reached an acute stage. Imminent destruction threatens. Galling reversals are felt in some areas. Disillusionment has led some to despair. But men of faith are certain that there is still hope. God has not utterly cast off the creatures of His hand. He still gives men visions which can be realized under His guidance. Many, claiming to be realists, say that human nature cannot be changed. They would have us believe that hate will always have a toe-hold on the world, that ignorance will always prevail, that hunger will always gnaw, that wars will always ravage and sap human resources. Idealism has come on bad days and the visions of faith are challenged, and the affirmations that have stabilized men through the ages are being brushed aside. These intellectuals (self-styled) would have us discard all belief in the supernatural and regard religion as a sort of defense mechanism.

It is not often that one meets with one who has an exciting and vibrant faith. Far too many have adjusted their faith to the opinions in vogue for the moment. Shifting from one foot to the other, they apologize for everything that is omnipotent in God, divine in Christ and miraculous in His kingdom. They have lost their vision of a transformed world while assembling data on many subjects.

We need to remind ourselves that we live in a world of mystery—that undreamed of forces are just waiting for an occasion to show themselves. The Samaritan woman standing at the well thought only of the depth of the well and the absence of a bucket to draw its water to the surface. The excited disciples stood in dismay as they faced the five thousand with only five loaves and two small fish. They had no vision of the power of Him who stood beside them.

A great and good man who had spent his fortune in establishing a home for the poor and indigent said at the end of his life, "I have made one big mistake in life. I have limited God to the measure of my puny little intellect." What he meant was that his limited vision had kept back much that God was ready to do for suffering humanity, through him.

May God give us vision and put within our hearts the determination to be obedient unto it!

## Names In The News

NASHVILLE (BP)—The Southern Baptist Historical Commission awarded a \$100 first prize to a student at Southwestern Baptist Theological Seminary in Fort Worth for the best-written church history entered in a contest held to promote church history writing.

Samuel B. Hesler, student at the seminary, was named to receive the top award for his history of the independence Baptist Church in Independence, Tex., the oldest Baptist church in Texas.

Jean Dale Gilbert, daughter of Rev. and Mrs. James P. Gilbert, missionaries to Ecuador, is to be married June 11 to Thomas Eugene Hicks. The wedding will be at First Church, Newton. Mr. Gilbert is a student at Clark College.

James Patterson Smith of Picayune shows off the plaque he won at Mississippi College for being named the recipient of the P. I. Lipsey Award as the most outstanding student in European history. Smith, son of Rev. and Mrs. James A. Smith of the Pine Grove Community, will receive the bachelor of arts degree from Mississippi College this month. He has received a full graduate scholarship at Vanderbilt University.

Graham Smith, minister of music of First Church, Pascagoula, has been elected president of the Mississippi Singing Churchmen, sponsored by the Church Music Department.

Harold Harris, student at Delta State, arrived in Canton on May 29 to begin his work as director of summer youth activities at First Church. Rev. A. Finch is pastor.

Steven B. McNeely of Oxford, Miss., has been awarded the \$1,000 Luther Rice Scholarship by Southern Seminary. The award is made annually to five outstanding collegians planning to enter the seminary during the coming academic year. McNeely will graduate from the University of Mississippi this spring. He

has been active in the Baptist Student Union at U of M. This past year he served as president of the organization.

Burl Lyons, publisher and executive editor of the Daily Inter Lake, Kalispell, Montana, recently commented on a former Mississippian in his column, "Hi Neighbor." He said: "Pastor Robert E. Wall of Eas'haven Baptist Church, Kalispell, has produced another outstanding documentary. We attended the premiere showing of Some Highlights of the Greatest Story Ever Told. The story of Jesus Christ was an original script in today's setting. We're certain many of our friends and neighbors are aware Pastor Wall returned a short time ago from a visit to the Holy Land. Pastor Wall is an outstanding photographer and during his visit took more than 1,500 slides. His selection of music for the documentary is excellent. The program should prove an inspiration to all. From time to time, we hope many folks receive an opportunity to view it."

Four Southern Baptist missionaries, each representing a different corner of the globe, will be interviewed on NBC's "Faith in Action" program Sunday, June 6. J. O. Terry, representing Southeast Asia; Wes Miller, Europe; Milton Cunningham, Africa, and Alan Compton, Latin America, tell how they relate their work in each area both to the world situation and to the cause of Christ. The missionaries also offer predictions as to what is coming in their respective areas. J. O. Terry, who serves specifically in the Philippines, for example, sees a definite reaching out for revival on the part of the people there, due partly to the devastating effects of the past war. Other programs in the June "Faith in Action" series, all produced for NBC by the Radio and Television Commission, include interviews with Bobbie Brooks Fashion Award winner Meme Drumwright, daughter of Southwestern Seminary professor Huber Drumwright; Rev. James Gebhart, the Rio Grande border missionary, and Richard White, a Christian businessman in Scottsdale, Arizona.



Fellowship Church Taylorsville, (Smith Association) on April 25 ordained five men as deacons: (L to R) Billy Vaughn, Jimmie Criburn, Jerry Broadway, Glenn Bond, and J. P. Sartin. These men join the four active deacons of the church. Rev. L. C. Lord, Jr. is pastor.

Rev. Larry W. Fields, pastor of First Church, Summit, will be evangelist in a revival meeting at Mountain Heights Baptist Church, Buena Vista, Colorado, one of the small pioneer churches of the Southern Baptist Convention. The Summit church recently voted to pay all the expenses for their pastor so that the Colorado church will not have to be responsible for any expenses or offering. A youth group from Temple Church, Memphis, under the direction of Ken Miller, minister of music and youth, will assist in this evangelistic campaign. The Memphis church is also paying the expenses for the youth group who will travel to Colorado by chartered bus. Fields will fly to Denver on June 9 and return on June 14. He also plans to speak briefly to his congregation by long distance telephone on Sunday, June 13. Rev. Wes Roberson is the Mountain Heights pastor.

William Carey College senior religion major, Ernest Hill, received the Smith Scholarship award recently for having maintained the highest overall average for four years of any student majoring in the area of religion and philosophy. His name will be inscribed on a gold plaque which hangs in the religion department. He will enroll this fall in New Orleans Seminary.

## Off The Record

So Sorry, Lady!

A butcher, who had a particularly good day, proudly flipped his last chicken on a scale and weighed it. "This will be \$1.35," he told the customer.

"That really is a little too small," said the woman. "Don't you have anything larger?"

Hesitating, but thinking fast, the butcher returned the chicken to the refrigerator, paused a moment, then took it out again. "This one," he said faintly, "will be \$1.65."

The woman paused for a moment then made her decision. "I know what," she said, "I'll take both of them!"

Information, Please

When dial telephones were installed in a rural community, telephone company operators conducted an indoctrination program on the use of the new equipment.

After a lengthy conversation with a sweet old lady, one operator felt she had finally accomplished her mission, but the subscriber announced she had another question.

"What number do I dial," she demanded, "when I want to listen in?"

I Forget . . .

As a frequent guest speaker at college campuses throughout the nation, cartoonist Al Capp must be ready for anything. Take, for example, an incident which happened to him at a mid-western university. As he began his speech, Mr. Capp was rudely interrupted by a student in the audience. Jumping up, the dissident youngster waved his hands and yelled a filthy obscenity. Mr. Capp paused, nodded, and demolished him with "Now that you've given us your name, let's hear your question."

—Sales Management

## REVIVAL RESULTS

Long Beach, First: April 11-18; Dr. Gail W. DeBord, pastor, evangelist; Charles Redd, minister of music and youth, singer; 17 professions of faith; 12 additions by letter; one by statement; a large number of rededications.

## "God's Way Can Be Fun," Says Young Minister

By Mrs. David Webb

Lonnie Stroud, 26, of Rt. 1, Meadville, figures he was a junior in Sunday School when the Lord "started dealing with me to become a preacher."



Co-Lin Junior College at Wesson. He joined the Merchant Marines, later worked in Jackson, and was in Japan

with the AIR Force when the call to preach came back stronger than before.

"But I was stubborn," says Lonnie with a smile. "And I ran."

After service Lonnie studied psychology at the University of Southern Mississippi, leaving just short of graduation to take a job in insurance. "I made pretty good money and you'd think I would have been satisfied. But something was missing. So I decided to hear God's call and find the missing link in my life."

Lonnie was licensed to preach on the first Sunday in March and delivered his first sermon at Sarepta Baptist Church near Meadville on March 28. His topic: "Choose ye this day whom you will serve."

At the moment Lonnie is working as

### Bunkley Homecoming

Bunkley Church, Meadville, will observe Homecoming Day on June 6, with dinner on the grounds. The guest speaker will be Rev. David Perry. "All former members and friends are invited," states Rev. Archie Ezell, pastor.

### Kenya Baptists Form Convention

LIMBURU, Kenya (BP)—Members of the Brookhaven Baptist Association here, representatives of Baptist churches in Kenya have unanimously approved a constitution forming a national convention.

The primary purpose of their action is the sending of a missionary from their own people to a little-evangelized Muslim region in Western Kenya, reported Mrs. Laura Lee Stewart, Southern Baptist Missionary press representative. Only 10 known Baptists live in the area. It was expected that a missionary would be appointed at the close of the meeting.

night watchman at Lillie Mae Bryant School in Meadville. This fall he plans to further his studies at Whitworth College in Brookhaven.

"They will be teaching me how to say things in a pretty way," says Lonnie with a stubborn grin, "but not what to say. Only God can give a minister the words."

The young preacher feels the church today is not meeting the needs of youth.

"The young people now are more idealistic than ever before," he says. "They go to church and see people there who are not living the Bible six other days in the week. Then, rather than look to the Lord and the Bible for their help, they just reject the whole bit. Young people want truth and straight talk. And that's what I plan to deliver."

Lonnie is preparing himself to serve in a small town Baptist church "with more visions of carrying on the Lord's work than earthly enterprises." He hopes to "talk a down-to-earth language my congregation can understand."

Most of all Lonnie wants to tell people that God's way can be "fun." Here his face breaks into a wide grin.

"There is so much inner peace and contentment when you have God," he says. "Sure you still have problems. But with God you have help with them. He will love you in spite of yourself. I know. He kept calling me, didn't He?"

## Relating To The "Jesus Movement"

By Darryl S. DeBorde,  
Student and Serials Librarian  
Southwestern Seminary

Recently three national magazines carried feature articles on the "Jesus Movement." What really is this movement and what does it mean to us as Southern Baptists?

The "Jesus Movement" appears on the surface to be a spontaneously emotional religious "kick" perpetuated by hippies. Actually, it has parallels with Wesleyan and Asburian revival efforts. The majority of the participants are young people who have been displaced or felt "rejected by society." Most have had the "Prodigal Son" experience of utter loneliness coupled with the emptiness of what the world only gives.

"Turning on to Jesus instead of turning on to drugs" is one of their slogans. The idea is to make Christ the answer to life's fears and frustrations—not to "cop-out," or run away from reality.

We Southern Baptists tend to greet such a movement with mixed feelings. On one hand we feel that if they

are finding Jesus as their Savior—more power to them. Yet, on the other hand, we note that they tend to stay away from the organized, established church. They seem to prefer small group meetings in communal homes and are given to speaking in tongues. It is characteristic of them to spend large amounts of their time wandering the streets telling people that "Jesus is the Way."

anything to the world that Southern Baptists do not? Maybe we need to look into ourselves—into our churches—and search for the courage and the methods of relating the hope of Christ to the lonely rebel, the bitter escapist, or the love-starved "misfit."

There seems to be at least two implications in this movement that we must face. First is their rejection of the denominational church on the grounds that it is self-sufficient and

not open for change. They protest the inconsistencies of our "Sunday religion" and our judgmental hypocrisies.

The second implication is that we as church members are not allowing God to use us to relate to the world around us. They cry that our churches are not relevant, that we are still bickering over issues that are decades feeble and are ignoring the very people for whom Christ died.

The Christian community should be the most creative community this world has ever seen. Some of our churches are facing this challenge. The general implications stated above need to be refuted by more and more Southern Baptists who are willing to minister in the name of Jesus where their lives touch the broken lives of others.

Some say the "Jesus Movement" is just another fad, others say it is the sign of a spiritual awakening. What was first said of that "Jesus Movement" twenty centuries ago?



### The Army Was Never Like This!

THE ARMY WAS NEVER LIKE THIS, joke William Carey College bootstrappers and retired army men as they gather between classes for a few moments of "mutually interesting" conversation. The six posed above are part of a thriving program for servicemen now available at William Carey College. Completing requirements for their bachelor degrees are from left, seated: Major Bill Jones and Staff Sergeant Larry Rydder. From left in the rear are: Sergeant John Armstrong, Technical Sergeant James Colson, Captain Edward J. Coates, and Lt. Col. Lawrence Enterkin, U.S. Army Retired.

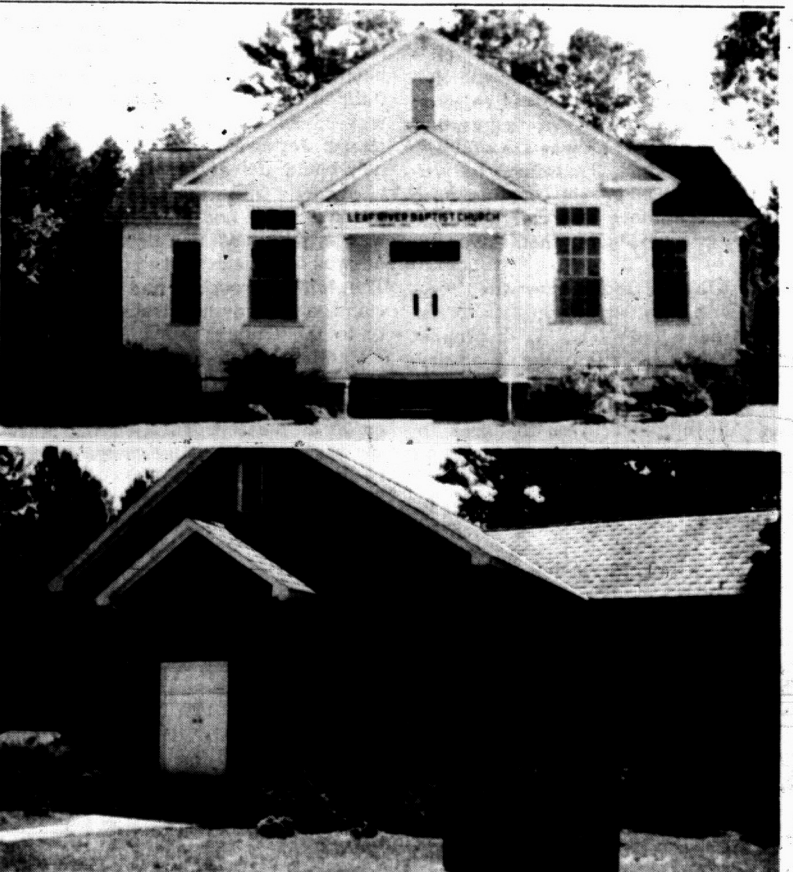
## Long-Range Planning Seminars Set At Assemblies

NASHVILLE — Long-Range Planning Seminars will be conducted at the Southern Baptist assemblies this summer.

Sponsored by the church administration department of the Southern Baptist Sunday School Board, the seminars will be conducted at the Southern Baptist assemblies this summer.

Sponsored by the church administration department of the Southern Baptist Sunday School Board, the seminars will be conducted during the Church Administration Conference, June 24-30, at Ridgecrest Baptist Assembly, Ridgecrest, N. C., and July 20-Aug. 4 at Glorieta Baptist Assembly, Glorieta, N. M.

Interested persons should send assembly registration to Registrar, Ridgecrest Baptist Assembly, Ridgecrest, N. C. 28770, and Registrar, Glorieta Baptist Assembly, Glorieta, N. M. 87535. Registrants will also be required to pay \$20 per person in fees to the Church Administration Department, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37203.



### Leaf River Church, Collins, Remodels

Leaf River Church, Collins, has completed a remodeling program in which they bricked the church, installed stained-glass windows, central heat and air-conditioning, and built an additional Sunday school room and restrooms. Dedication Day was held May 30, with dinner on the grounds and an afternoon dedication service. Rev. Bobby Boswell is the pastor.